

## Ibn Hazm's Critics of Christian Tradition

The book comprises a translation of Ibn Hazm's al-Fisal fi-Milal wa al-Ahwa 'wa al-Nihal (The separators concerning sects, heresies and religion) Volume Two, on his treatment of Christian sects. It brought forth his medieval polemic and literal critics of the Gospel in the hand of the Christians, which he alleged has been corrupted in the hand of the four writers whose name Christians bear, showing the manifest contradiction and historical errors appear in the texts, inconsistent from the revelation sent down to Jesus. Ibn Hazm also concern about the deviation in Islamic tradition represented by the religious sects of the Rafidites and the Shiites and their manifest error and unorthodoxy; departing from the faith of Ahl Sunnah wal-Jama'ah (people of the tradition and the consensus of the ummah) and religious practice and teaching of the salaf (righteous forebears).

Ahmad Nabil Amir holds a PhD from Universiti Malaya in Usuluddin (Islamic theology). He has translated Muhammad Asad's The Message of the Qur'an into Malay. He was affiliated with International Institute of Islamic Thought and Civilization as associate research fellow.



Ahmad Nabil Amir

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Cover image: [www.ingimage.com](http://www.ingimage.com)

Publisher:

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Publishing group

str. A.Russo 15, of. 61, Chisinau-2068, Republic of Moldova Europe

Printed at: see last page

**ISBN: 978-613-7-98291-4**

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*Ahmad Nabil Amir*

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## Preamble

The book comprises a translation of Ibn Hazm's *al-Fisal fi al-Milal wa al-Ahwa' wa al-Nihal* (The separators concerning sects, heresies and religion) volume two, on his treatment of Christian sects. It brought forth his deeply penetrating analysis and literal critics of the Gospel, in the hand the Christians, which he alleged has been corrupted in the hand of the four writers whose names Christians bear, showing the manifest contradiction and historical errors apparent in the texts, inconsistent from the revelation sent down to Jesus. Ibn Hazm also concern about the deviation in Islamic tradition represented by the religious sects of the Rafidites and the Shiites and their manifest error and unorthodoxy, departing from the faith of *Ahl Sunnah wal-Jama'ah* (people of the tradition and the consensus of the ummah) and religious practice and teaching of the *salaf* (righteous forebears).

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## **The Definitive Study on Sects, Heterodoxies and Denominations**

### **Introduction to the New Testament**

Abu Muhammad said: We shall now turn our attention to the books of the New Testament and in particular to the Gospels. We are going to show the untruth of the books of the Jews and Christians, in such a manner that no intelligent person will have any doubt at all that these books have been corrupted and are different from the books that God, Mighty and Exalted, has revealed.

We do not have to prove that the Gospels are not the word of God or that the Messiah conveyed them from God, as we need to do with regard to the Torah that the Jews have, because the Jews claim that the Torah was revealed to Moses by God, so we need to establish prove that their claim is false.

In the case of the New Testament, we have no need to establish that this is not from God, as we have done in the case of the Torah. Christians themselves have relieved us from this necessity, because they do not claim that the Gospels were sent down upon Christ by Allah, and neither do they claim that Christ brought these to them, but all without exception, Paulicians, Malkites, Nestorians, Jacobites, Marcionites, Bulgarians, do not dispute that the four Gospels were compilations by the four whose names they bear.

Matthew the Levite wrote nine years after the assumption of Christ, in Hebrew and in Palestine. He was the first of the Evangelists that wrote the Gospel, and it makes about thirty-eight leaves written in medium point. Mark the Aaronite, wrote the second Gospel twenty-two years after Christ's assumption, in Greek at Antioch. He was a disciple of Simon, son of Jonah, also known as Peter. They say that Peter first compiled this Gospel and then erased his name from the beginning of it and ascribed it to his disciple Mark. It constitutes about twenty-four pages written in medium size. Simon Peter is a disciple of Christ.

Luke the physician, of Antioch, disciple of Simon Peter, compiled the third at Achaia in Greek after the compilation of Mark. It is about the length of Matthew's Gospel.

John, son of Zebedee, one of Christ's disciples, wrote the fourth sixty-nine years after the assumption of Christ, in Greek in Asia. It consists of twenty-four leaves written in medium-sized script. He translated the Gospel of Matthew his companion into Greek.

With the exception of the Acts there is no ancient book which the Christian respect so much as these four. Acts is the book which Luke compiled, to give an account of what happened to the disciples and his companion Paul the Benjaminite. It makes about fifty leaves written in closed congested point. The Book of Revelation and Proclamation was written by John, full of foolishness and unseemliness, an account of what he saw in his sleep.

There are seven Catholic Epistles: three of John, two of Peter, one of James son of Joseph, and one of his brother Judah. Each epistle takes about a leaf or two. There are fifteen epistles of Paul, full of foolishness, boasting and unbelief, which comprise about forty leaves. The rest of their books are by later writers from among their bishops and patriarchs, such as the Six Councils of their patriarchs and archbishops, and the rest of their lesser Councils. Their jurisprudence is in the commands which Recared the King enacted, and by which the Christians of Spain regulate their practise. There are also commandments of their bishops whom God has appointed. In this they are all agreed. Beside this there are the records of their martyrs.

The whole of the Christian tradition goes back to three persons, namely, Paul, Mark, and Luke, and these three have transmitted from only five persons, Peter, Matthew, John, James, and Judah (Jude). Paul says he was only with Peter for fifteen days the first time and when next he met him it was for a brief time. The third time they met was when they were arrested and crucified.

All Christians, regardless of their sectarian difference, from East to West accept their Scriptures according to one codex and one rite, so that it is not possible to subtract or add one word from them without being disgraced before all Christians. All ultimately go back directly to Mark, Luke, John and Paul.

In some ways the Christians are in worse case than the Jews because in Judaism there was a succession of prophets. In the Jewish tradition, there were a good number of people who followed Moses. After him they had their rulers and kingdoms and several prophets such as Joshua, Samuel, David and Solomon, who followed the Mosaic Law and commanded with it. After the fall of Solomon, however, unbelief and faithlessness crept in and the Jews started worshipping idols and killing their prophets. Their temple was destroyed repeatedly and the Torah burned, and they finally lost their kingdom. It was then that the Torah came to be corrupted and altered.

As regards early Christians, in the lifetime of Christ only one hundred and twenty persons believed and among them were several women who spent their wealth on Christ. During the lifetime of Christ and afterwards anyone who believed on him lived in hiding and the religion of Christ was preached secretly. Many were killed as, e.g., James the son of Joseph, and Stephen, whom these people call the first martyr, killed by stoning, Peter, Andrew his brother, Simon the brother of Joseph the Carpenter, Philip and Paul, who were crucified, and James, brother of John, Thomas, Bartholomew, Judah the son of Joseph the Carpenter, and Matthew, slain by the sword, or like John son of Zebedee, killed by poisoning.

The Christians continued in this state for three hundred years and in the meantime the *Injil*, which had come down from Allah, disappeared, except for a few chapters which Allah allowed to stand as a testimony against them. This state of the Christians lasted till Constantine. Then they began to show themselves openly and to publish their religion, meeting together and living a peaceful life.

Constantine became a Christian because his mother Helen was the daughter of a Christian, and she brought him up secretly to be a Christian; but he could not openly avow this, until he had removed away from Rome and made Constantinople his new capital. Moreover, he was an Arian and his son after him, and he maintained that Christ was a servant ('*abd*') of God and created, and was only a prophet of God. It is impossible to establish an authentic line of tradition in the case of such a religion, because many errors enter in when people are in danger of their lives. Those who accept it are not able to defend it and cannot prevent it from becoming changed.

As soon as Christianity emerged under the patronage of Constantinople, Manichaeism began to spread among them, and those who were opposed to Manichaeism practised dissimulation and in this way they had an opportunity to insinuate any error which they wished. These people could not transmit anything soundly from Simon Peter, John, Mark, Matthew, Luke and Paul, because all their life long these people were outwardly Jews, observing the Sabbath and other celebration of the Jewish feasts until they were arrested and executed.

The miracles which Christians ascribed to these people are untrue, and they are like those that the Jews claim for their Rabbis, or like those the Manicheans assigned to Mani, or the *Rawafid* claim for their imams, or like a certain group of Muslims claim for Ibrahim bin Adham and others (sufis), although these are lies and fabrications. Because the transmission of such tradition refers back to people whom no one knows and so no proof can be based on it and nothing dogmatic established on the strength of it. Every report must go back to the original observers.

Abu Muhammad said: The Christian theory of the Trinity, the divinity of Christ, the Son of God, the union of the part of divinity and the humanity, the incorporation of the divinity in humanity, depend solely on their Gospels and on the sayings in the Jewish books such as the Psalms, Isaiah, Jeremiah, some passages from the Torah, the Song of Songs and the Book of Zechariah. But in regard to the meaning of these latter, the Jews differ from them categorically. The result is that in opposition to one assertion another is made, and anything of this kind is untrue.

The Christians say that their Old Testament and that of the Jews are the same and that they accept what was given to the Jews, but we have already shown that the Old Testament is unreliable. And so that the admission of Christians themselves that the gospels were not sent down from Allah and the unscrupulousness and corrupt nature of the transmission of the Christian tradition, have both been demonstrated. In the following chapters we shall uncover whether the Christian Torah and the Jewish Torah were the same, *i.e.*, whether the Septuagint, which was translated by the Seventy Elders for Ptolemy from Ezra's recension, is trustworthy.

We will then proceed to show the differences in the ages of the Patriarchs and evident history of man's corruption in the Bible. We will mention the

differing versions and letter of the scriptures and contradiction between the four gospels and in the rest of their books so that anyone endowed with intelligence can see the extent of their depravity and falsehood and that it will become clear to him that they were fabricator making light of religion.

And praise be to God the bestower of gifts without measure who has granted us the privilege of revelation, and has rightly guided us to his religion, saved from this peril and has caused us to avoid falsehood and protected us against the dictate of sheer reason with the rope of Allah.

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**Christians Held that the Masoretic Text does not Stand for the Torah of Moses and Other Books of the Prophets which the Christians Embrace as Scriptures**

**And their Acceptance of the Text Composed by Seventy Translators of the Septuagint Employed by Ptolemy, rather than the Book of Ezra, whereby the Jews Believe in both the Hebrew Bible and the Septuagint**

Abu Muhammad said: In the Torah which is in the hand of the Jews, where all the Jewish sects such as the Rabbanites, Ananites and Isawites can agree on, it says: “When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth”.<sup>1</sup> But according to the Christian Scriptures it says that: “Adam was 230 years old when he became the father of Seth”. And in the Torah which is in the possession of the Jews it says: “When Seth had lived 105 years, he became the father of Enosh”.<sup>2</sup> But in the Christian Scriptures it says that: “Seth was 205 years when his son Enosh was born”.

And in the Torah which is in the hands of the Jews it says: “When Enosh had lived 90 years, he became the father of Kenan”.<sup>3</sup> This stands in direct opposition to the view of many Christians who hold that: “Enosh was 190 years when Kenan was born”.

And in the Torah which is in the possession of the Jews it says: “When Kenan had lived 70 years, he became the father of Mahalalel”.<sup>4</sup> But this differs from those of the Christian community on account of their holding that: “Kenan was 170 years when Mahalalel was born”.

And in the Torah which is in the hands of the Jews it says: “When Mahalalel had lived 65 years, he became the father of Jared”.<sup>5</sup> But this statement is contrary to what is given in the Books of Christians which maintain that: “Mahalalel was 165 years when Jared was born”. Their views are substantially the same with regard to the age of Jared when he became the father of Enoch.

And in the Torah which is in the hands of the Jews it says: “When Enoch had lived 65 years, he became the father of Methuselah. Altogether, Enoch lived 365 years”. But this runs contrary to the view of Christians who hold that: “Enoch was 165 years old when his son Methuselah was born. And all the days of Enoch were 565 years”.

Each of these two statements belies the other. At least one, and possibly both of these statements were untrue. Two points of divergence should be noted

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<sup>1</sup> Genesis 5: 3

<sup>2</sup> Genesis 5: 6

<sup>3</sup> Genesis 5: 9

<sup>4</sup> Genesis 5: 12

<sup>5</sup> Genesis 5: 15



about both of these passages. First: the age of Enoch when he begot Methuselah. Second: Enoch's total lifetime on earth.

The Christians and the Jews were both agreed that Methuselah was the oldest person whose age is mentioned in the Hebrew Bible. He is mentioned in both the scriptures as the son of Enoch and the father of Lamech (father of Noah) whom he fathered at the age of 187. It was the same to the age of Noah when he became the father of Shem, Ham and Japheth. They were also agreeing on the age of Shem when Arphaxad was born to him.

In the Torah of the Jews it is said that: "when Arphaxad had lived 35 years, he became the father of Shelah. Altogether Arphaxad lived 435 years". On the contrary the Christians hold that: "when Arphaxad was 135 years, his son Cainan was born. And all the days of Arphaxad were 465 years. And Cainan when he had lived 130 years, he became the father of Shelah".

These two statements contradict one another in three places. A contrasting first 100 years exists between the age of Arphaxad as reputed by the Septuagint and the accepted 130 years age in the Masoretic text of Genesis. There is also difference in the year of his age when his son was born to him. In addition to this, the Septuagint version includes Cainan as the father of Shelah. But this Cainan is not in the record of the extant Masoretic text nor has he ever mentioned in any Hebrew copy of the Old Testament. Anyone with common sense will have to admit only one that is true and the rest must be false.

And in the Torah that the Jews possess it says, "When Shelah had lived 30 years, he became the father of Eber, and his age altogether was 430 years." Christian's accounts are somewhat different, saying that: "Shelah was 130 years old when he became the father of Eber. And the days of Shelah came to be 460 years."

These two accounts belie each other. First: in the age of Shelah when he became the father of Eber. Second: Shelah's total years of life.

And in the Torah which is in the hands of the Jews, it says: "When Peleg had lived 30 years, he became the father of Reu".<sup>6</sup> On the contrary, Christians assert that: "When Peleg had lived 130 years, he fathered Reu". And in the Torah which is in the hands of the Jews it says: "When Reu had lived 32 years, he became the father of Serug". But in the Christian Scriptures it says: "Reu lived 132 years, and became the father of Serug".

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<sup>6</sup> Genesis 11: 18

And in another place of the Torah it says that: “When Serug had lived 30 years, he became the father of Nahor. Altogether Serug lived 230 years”. However in the Christian Scriptures it says: “Serug lived for 130 years and then he became the father of Nahor. And all the days of Serug were 330 years”. We have here a contradiction as to the age of the patriarchs. They disagree in the total lifespan of Serug, his age at fatherhood and the remaining years of life.

And in the Torah it says that: “when Nahor had lived 29 years, he became the father of Terah.”<sup>7</sup> Altogether Nahor lived 148 years”. But Nahor’s age at the birth of his first son is given as 79 years in the Christian Bible; and “all the days that Nahor lived were 208 years”<sup>8</sup>. These are two sentences one of which disproves the other. They differ in the age at which Nahor begot his son and the number of years he lived.

We read in the Torah that Terah lived for 205 years. However Christian Scriptures states that he lived for 208 years. Here we have two different accounts in the age of Terah, both of which belie each other. The two different versions of the scriptures do indeed demonstrate that at least one of these stories is false. Certainly both are.

Abu Muhammad said: From these accounts of the differences in the ages of the patriarchs, we find evidence that the chronology of the Septuagint adds 1,350 years to the age of the world. The versions differ from each other at nineteen places. The text of the Old Testament which the Christians have, gives an older date to the world than the Jewish text but if both texts were revealed by God they would be exactly alike.

In the light of such contradictions, discrepancies, and obvious confusion there can hardly be any justification to claim this Torah as the revealed book of God or a revelation sent to Moses. It is not even worthy of its attribution to a learned person, let alone to be a revealed book.

There is no way to resolve this contradiction except by way of admitting abrogation in the Law of Moses as practiced by the Jews or by denouncing the Christian Bible. Christian should either claim to take God’s Torah seriously and equally emphasize on the infallibility of the Torah and the continuity of revelation and worship through Jewish and into Christian scriptures and to accept Jewish beliefs and practices to be as valid as their own. Still, if Christians persist in believing that it has been tampered with, then what they have derived from it also obviously has to be false, on account of the false things which were taken from false scriptures. Consequently the integrity of the Jewish Scriptures should be admitted or else the Gospel too should be rejected.

If the Masoretic text does not stand for the Torah of Moses and other books of the prophets which the Christians embrace as scriptures, then the Christians must acknowledge that Ezra and the Jews have committed corruption and

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<sup>7</sup> Genesis 11: 24

<sup>8</sup> Genesis 11: 24

alteration. Accepting that there were seventy translators of the Septuagint employed by Ptolemy who made changes in the text and content implies that the Christians follow the corrupted scriptures. If both the Hebrew Bible and the Septuagint are right and true, as the Christians believe, then they follow two contradictory scriptures as true. The fact is, however, such books cannot be the Scriptures or the basis for a true religious tradition.

Either one of two alternatives must be accepted. If Ezra copied the Hebrew correctly then the Septuagint is wrong. If Ezra did not copy the Hebrew correctly, he is guilty of falsification. Whichever alternative is accepted, both parties believe in what is untrue. The actual fact is that both Septuagint and the Hebrew are false, because we have shown the lies that both contain.

May God preserve us from bewilderment.

We praise God for the wonderful kindness He has poured out on us and makes His light to shine upon Muslims, and with His grace led them to follow the example of the chief Apostle, may God bless and give him peace, whose truth we know for certain.

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## **The Story of the Contradictions of the Four Gospels and the Obvious Forged Lie in It**

Abu Muhammad said: The first chapter of Matthew begins with giving a genealogy of Jesus. It was a record of the genealogy of Jesus the son of David, the son of Abraham. Abraham was the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, Judah the father of Perez and Zerah, whose mother was Tamar, Perez the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab, Boaz the father of Obed, whose mother was Ruth, Obed the father of Jesse, and Jesse the father of King David. David was the father of Solomon, whose mother had been Uriah's wife, Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah, Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, Hezekiah the father of Manasseh, Manasseh the father of Amon, Amon the father of Josiah, and Josiah the father of Jeconiah and his brothers at the time of the exile to Babylon. After the exile to Babylon: Jeconiah was the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok, Zadok the father of Akim, Akim the father of Eliud, Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, and Jacob the father of Joseph, the husband of Mary, of whom was born Jesus, who is called Christ. Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile of Babylon, and fourteen from the exile to the Christ.<sup>9</sup>

Abu Muhammad said: Matthew's list of Jesus' genealogy differs from the record of genealogies as reported in the Hebrew Bible, and is contrary to what is given in the Books of Kings and Chronicles which Christian believe to have a chain of transmission similar to Torah. The genealogies of Jesus as they appear in two scriptures are so different to each other. The names themselves are different as well. In Matthew's Gospel it says "Terah son of Judah". But in the Torah it says "Zerah son of Judah". In this, one of the two reports must be erroneous, possibly both are.

And it says here in the Gospel, "Uzziah son of Jehoram, but in the Jewish scriptures it says "Ozias son of Joram". Here then they give them different names in different spelling. How is it possible that the Scriptures should contain such a confusion? Also, if God allowed errors to arise in Scripture, can we trust any part

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<sup>9</sup> Matthew: 1:1-18

of it? Hence these contradictory statements can, by no means, be part of a revealed scripture.

And it is said in the Gospel, “Jotham son of Uzziah”, but the Jewish Scriptures however says: “Jotham son of Azariah son of Amaziah son of Joash son of Ahaziah”. Matthew consciously omitted three names in his genealogical lists. Is it possible for scripture to be divinely written to contain such errors and mistakes in history? There is absolutely no other way than to admit that one of the two accounts is erroneous. And since the perfect God cannot be the source of confusion it is either the Jewish scripture has stated the truth or the Christianity is mistaken. If Matthew is not correct, then the New Testament is false.

And it was stated in the Gospel: “Hezekiah son of Ahaz son of Jotham”. But in the Jewish scriptures it says, “Ezechias son of Achaz son of Joatham”. These two different accounts contradict each other as to individual names. It was impossible for an infallible revelation from God to contain such a discrepancy. One of the reports must be wrong.

And in the Gospel it states: “Jeconiah son of Josiah son of Amon”. However, in Hebrew Bible it says: “Jehoiachin son of Jehoiakim son of Josias son of Amon.” Matthew clearly omits Jehoiakim as being the son of Josiah. He also has trouble for the varying forms of names used for Josiah, son of Amon, which may confuse the Christians. There is here clear evidence of the corruption of the text of scripture since they will be accepting contradictions – that they believe in one thing and its contradiction at the same time.

All Christians accept Matthew as impeccable and yet he says in this genealogy that this is the “scroll of the lineage of Jesus Christ,” whereas he actually gives that of Joseph the Carpenter and says that he was Mary’s husband or rather that he made proposals of marriage to her. Christ has really no place in this lineage.

The Christians say that Christ was the Son of God and the son of Mary. We and the Jewish sect of ‘Isawites, the Arians, the Bulgarians and the Macedonians among the Christians, say that Christ was a creature, a man whom Allah created without a human father in the womb of Mary, and the majority of the Jews say that he was illegitimate, while some of them say that he was the son of Joseph, in which Matthew seems to agree, or else he would not have begun in this way. He did not even give the line of descent to Mary, which might have left him a way out of the difficulty. The ancestry of Joseph has nothing to do with Christ.

Matthew writes that “from the transmigration of Babylon to Christ are fourteen generations, so all the generations, from Abraham to Jesus, are forty two generations”. Thus he had counted his mistake and declared that Jesus was the son of Joseph, and so traces the family tree down through David to Joseph, which is then he had listed the family tree of fourteen generations from the exile to the Christ.

Abu Muhammad said: Even more confusing is the fact that Matthew counts fourteen generations from Abraham to David whilst offering only thirteen names. By counting the generations listed in Matthew, we see that it doesn't add up. In the New Testament Gospels of Matthew, the Bible text read: “Abraham, Isaac, Jacob, Judah, Perez, Hezro, Ram, Amminadab, Nahshon, Salmon, Boaz, Obed, and Jesse which altogether are thirteen generations”.<sup>10</sup> Then David, and he cannot be counted with his fathers, and then be father of himself. If David is defined as the child of Jesse he merely marks the conclusion of thirteen generations and does not merit inclusion in his own right.

As to the second list, Matthew says: “And from David until the carrying away into Babylon are fourteen generations”. This is impossible, since Jechoniah was born before the Babylonian and Shealtiel was not born to him only after the exile, some time after the return of the Jews from the Babylonian captivity. The actual number of the patriarchs who should be counted as part of the generations are: Solomon, Rehoboam, Abijah, Aśa, Jehoshaphat, Jehoram, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah and Jeconiah.

Matthew's counting includes David twice. David's name appears twice in the genealogy, both in the fourteen prior to the period of kings, and the fourteen covering it. David can not be counted as one of the fourteen. If David is included in the second set of names the number of fourteen assigned to the first set is wrong.

There is another mistake in Matthew's list. The problem lies in the confusion of the third group of fourteen. In the first chapter of the New Testament in Matthew verse 17, it says: “From the Babylonian exile to the Christ fourteen generations”. Actually, even as it stands in Matthew there is actually only twelve generations from the exile to Jesus (for Jehoiachin was already counted in the second fourteen generation). These are enumerated from the first son born after the carrying away to Babylon. They are: Shealtiel, Abiud, Eliakim, Azor, Zadok, Akim, Eliud, Eleazar, Zerubbabel, Matthan, Jacob, Joseph. It is obvious that Jechonias is reckoned once only in his calculation. In addition to this that even if

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<sup>10</sup> Chronicles 3:13

Jechonias were to be included in the last series we have only thirteen figures, not fourteen. This is a serious and misleading error in calculation.

Matthew records the fallacy of attributing fourteen generations from the exile to the Christ. The third group will only have thirteen generations if Joseph were the husband of Mary. Moreover, how can Jesus have a genealogy when most Christians believe that Jesus had no father? If their argument were good, Matthew might be charged with folly or inadvertence, in laboring to no purpose to establish the genealogy of Joseph, who after all was not the father of Christ.

The genealogy is obviously false in many ways. In Matthew, verse 16, it mentions fourteen generations three times, then in verse 17 it says again fourteen generations three times for a total of forty-two. But when we count there are only forty generations. Even if Jesus were added to the list the number would only be forty-one. The examples here should be enough to prove the point that numerical contradictions exist in the Bible.

In addition to this [previous objection], there is an ignominious lie in the ancestry between David and Nahshon, the son of Aminadab; for according to the Torah, Nahshon departed from Egypt and was the prince of the tribe of Judah. Evidently he did not enter Jerusalem because, as the Torah states: "Not any of the men twenty years old or more who came up out of Egypt will see the land." If the generations from Salmon the son of Nahshon who entered Jerusalem, to David are calculated there are four generations only: David, Jesse, Obed, Boaz and Salmon who entered Egypt.

Jews and Christians together agree that there were 573 years from Salmon's entry into Jerusalem with Joshua and the Israelites to the date at which David was born. The evangelist must, therefore, say that Salmon was less than one year old when he entered Jerusalem, and that each of the four persons [mentioned above] begat his son when he was over 140 years. This cannot be true because their books are certain that none of the Israelites who came after Moses lived longer than 130 years except Jehoiada, the priest, who according to the Torah died at the age of a hundred and thirty<sup>11</sup>.

Such great divergences in reporting one historical event, demonstrates without doubt that its reporters were without any integrity. Rather, they were liars who had no concern for keeping the truth, whether in their oral report or in their written report. How then it is sensible to accept any religious tradition from such characters?

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<sup>11</sup> 2 Chronicles 24:15

We take refuge with Allah from such a calamity.

And in the third chapter of Luke, there is also given a genealogy of Jesus. It begins with Jesus, and works back through the generation. This record is in Luke, chapter three: “He was the son, so it was thought, of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melki, the son of Jannai, the son of Joseph, the son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai, the son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda, the son of Joanan, the son of Rhesa, the son of Zerubbabel, the son of Shealtiel, Neri, the son of Melki, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er, the son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, the son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim, the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, the son of David”.<sup>12</sup>

Abu Muhammad said: The Bible contradicts itself on the genealogy of Jesus. The author of Luke simply came up or recorded a genealogy that contradicted the one in the Gospel of Matthew. There is mostly disagreement between the two Gospels about Jesus’ genealogy going all the way back to Abraham. The names given in Luke from Joseph to David does not corroborate with that given in Matthew. In fact, the genealogies disagree even on the name of Joseph’s father. Comparing the two we note that Joseph’s father is given by one as Jacob and by the other as Heli.

There are many other difficulties with each genealogy of Matthew and Luke. As was mentioned earlier, Matthew started his gospel by giving the genealogy of Jesus from Jesus to Abraham. Luke also gave a genealogy of Jesus tracing it all the way to Adam. Both of them trace his line to King David and from there on to Abraham. These lists are identical between Abraham and David, but they differ radically from that point onward.

While Matthew continues through Solomon and the subsequent kings, Luke links to Nathan, David’s less well known son, and goes on to list 40 before Joseph, almost none of which match Matthew or appear in any historical documents.

Much ingenious attempts have been made by Christians to overcome this obvious contradiction in what they believed to be an error free book. One explanation is that the two lists does give the genealogy from Joseph’s side but one list the legal heritage while the other the natural. This, they say, is due to the

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<sup>12</sup> Luke: 3: 23-31



Jewish religious custom of the Levirate.<sup>13</sup> The levirate was the law that decreed that if a man died without leaving any offspring, it is the duty of the deceased man's brother to impregnate his brother's wife to give him offspring to perpetuate the family line. The fact that Luke had already indicated that Jesus was only supposed to have been the son of Joseph may also explain this. Thus the ancients say, - one line of the genealogy gives the actual legal father, the other gives the natural father (from the levirate). The difficulty in this explanation is obvious, we are to suppose that the levirate affected all the generations from David to Jesus. Such an explanation is clearly absurd.

Granted that Matthew wants to report the legal genealogy and Luke's concern is to report the physical genealogy, both lists recording the ancestors ascending from David to Abraham on to Adam would also be considered either as belonging to the one or the other. It would be a gross misinterpretation to relate one part of the genealogy to the physical and the other to the legal in one and the same list.

The contradictions remain. At best, only one of these genealogies can be true, at worse, both could be false. The fact is that both Matthew and Luke were corrupter of earlier tradition.

Praise be to the Lord of the worlds.

## Chapter

In the Gospel of Matthew, chapter three and verse five, it says: "Then Jesus was led by the Spirit into the desert to be tempted by the devil. After fasting forty days and forty nights, he was hungry. The tempter came to him and said, "If you are the Son of God, tell these stones to become bread." Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'

Then the devil took him to the holy city and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down. For it is written: 'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.' Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.' Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour. "All this I will give you," he said, "if you will bow down and worship me." Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.' Then the devil left him, and angels came and attended him.

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<sup>13</sup> Deuteronomy 25: 5-10

And in chapter four of the Gospel of Luke, it says: “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil. He ate nothing during those days, and at the end of them he was hungry. The devil said to him, “If you are the Son of God, tell this stone to become bread.” Jesus answered, “It is written: ‘Man does not live on bread alone.’ The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, “I will give you all their authority and splendour, for it has been given to me, and I can give it to anyone I want to. So if you worship me, it will all be yours.” Jesus answered, “it is written: Worship the Lord your God and serve him only.’ The devil led him to Jerusalem and had him stand on the highest point of the temple. “If you are the Son of God,” he said, “throw yourself down from here. For it is written: ‘He will command his angels concerning you to guard you carefully; they will lift you up in their hands, so that you will not strike your foot against a stone.’ Jesus answered, “It says: ‘Do not put the Lord your God to the test’.

Abu Muhammad said: This story of Jesus’ temptations in the wilderness is pure filth and blasphemy against God. It defies morality as is commonly understood and utterly ridiculous. It contained two obvious lies:

First: Both gospels agree that the devil led Jesus once to a very high mountain, and then to the Holy city to set him on the pinnacle of the Temple. Either Jesus followed the Devil willingly or did it unwillingly. If he followed him willingly, that makes Jesus a wicked and wretched person; and if he did that unwillingly, that makes him someone possessed by evil spirits. Both descriptions are, however, unbecoming of a prophet, let alone for one who is assumed to be a deity or son of God.

There can be no greater absurdity than this story of the devil trying to tempt Christ with power. How could the son of God be tempted by the devil? How can this be? How can the devil tempt his Lord and Creator, the Creator of the universe and its Lord, merely for the kingdom of the world and its glories? How can the devil expect his own Lord and Deity to bow down before him and worship him? It puts the devil with his falsehoods in the place of God. This is making a mockery of Allah and His messenger.

We beseech God’s succor, and may He protect us from desertion.

Second: How could the devil expect his Creator to bow down to him, assuming the Christian belief that Christ was divine? If it is said that the devil addressed himself to the humanity of Christ, then he addressed only half Christ; but the record says that he addressed the divinity, because it says, ‘If you are the Son of God’. Here one must come to the conclusion that this claim is a lie and that the Bible has been tampered with and corrupted.

If there had been no other lie in the Gospel except this, it would be sufficient to stamp the book as a fabrication, and that it was not given by Jesus and was not from Allah. But there are many such things.

Thanks to God for all the guidance and safeness from these perils.

## **Chapter**

Abu Muhammad said: In Matthew is also found a series of sayings relating to the coming of Jesus as full of Holy Spirit. This is also said of John in his mother's womb and of the Virgin. There are references to the Holy Spirit in the earlier part of the Gospel of Luke where we found that John the Baptist was filled with the Holy Ghost even from his mother's womb. Later, it is also recorded that Elizabeth, the mother of John the Baptist, was filled with the Holy Spirit.

In Luke, Jesus' becoming full of the Holy Spirit after his baptism in the river of Jordan means that God became incarnate in Jesus, then why should not the same characteristics of John and his mother – i.e., being full of the Holy Spirit - be understood in the same sense? Since the same thing is said of all three, in what does Christ's superiority consist?

## Story When Simon and Andrew Met Jesus

Abu Muhammad said: In Matthew's Gospel, it says, in chapter four, verses 13 to 21: "When Jesus heard that John had been put in prison, he returned to Galilee. Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali – to fulfill what was said through the prophet Isaiah: "Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles – the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned." From that time on Jesus began to preach, "Repent, for the kingdom of heaven is near." As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, and immediately they left the boat and their father and followed him".<sup>14</sup> This is an exact quotation of the New Testament text, word for word.

And in Mark's Gospel, chapter one, it says: After John was put in prison, Jesus went into Galilee, proclaiming the good news of God. "The time has come," he said. "The Kingdom of God is near. Repent and believe the good news!" As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. When he had gone a little farther, he saw James son of Zebedee and his brother John in a boat, preparing their nets. Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him".<sup>15</sup> This is the written record of Mark, exact wording of the text in the New Testament.

And in the Gospel of Luke, chapter five and verses one to twelve, it says: "One day as Jesus was standing by the Lake of Gennesaret, with the people crowding around him and listening to the word of God, he saw at the water's edge two boats, left there by the fishermen, who were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little from shore. Then he sat down and taught the people from the boat. When he had finished speaking, he said to Simon, "Put out into deep water, and let down the nets for a catch." Simon answered, "Master, we have worked hard all night and haven't caught anything. But because you say so, I will let down the nets." When they had done so, they caught such a large number of fish that their nets began to

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<sup>14</sup> Matthew 4: 13-21

<sup>15</sup> Mark 1: 9-21

break. So they signalled their partners in the other boat to come and help them, and they came and filled both boats so full that they began to sink. When Simon Peter saw this, he fell at Jesus' knees and said, 'Go away from me, Lord; I am a sinful man!' For he and all his companions were astonished at the catch of fish they had taken, and so were James and John, the sons of Zebedee, Simon's partners. Then Jesus said to Simon, "Don't be afraid; from now on you will catch men." So they pulled their boats up on shore, left everything and followed him".<sup>16</sup>

Likewise, in chapter one of the Gospel of John, it says: "The next day John was there again with two of his disciples. When he saw Jesus passing by, he said, "Look, the Lamb of God!" When the two disciples heard him say this, they followed Jesus. Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi" (which means Teacher), "where are you staying?" "Come," he replied, "and you will see." So they went and saw where he was staying, and spent that day with him. It was about the tenth hour. Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, "We have found the Messiah" (that is, the Christ). And he brought him to Jesus. Jesus looked at him and said, "You are Simon son of John. You will be called Cephas" (which, when translated, is Peter)".<sup>17</sup>

Abu Muhammad said: These passages were in contradiction to one another. There were discrepancies in the accounts of Christ's first meeting with his disciple. Matthew and Mark agree that it was after the imprisonment of John that Jesus met the two disciples, but Luke says that it was after the disciples had had a long night fishing, and after Christ had been preaching from a boat. John says that it was at the time when Andrew was standing alongside John the Baptist and he said, "Behold, the Lamb of God." They then left John the Baptist and followed Christ. After this he went to his brother Simon Peter and gave him the news and brought him to Christ and Peter then joined Christ. Some say that this first meeting was after John the Baptist had been imprisoned, others when they were standing washing and mending their nets. Some say that the first meeting was when Christ was with John the Baptist and Peter and Andrew were John's disciples.

Thus we find discrepancies in the time of the first meeting, its place, the manner of the meeting, whether the two met Christ singly or together, and the circumstances. Each one of these four contradictions is without doubt a lie, since it is impossible for them to be the Word of God, nor even the handiwork of a truthful person. Rather, a report so full of contradictions can only be from an unscrupulous forger who does not care about the veracity of his reports.

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<sup>16</sup> Luke: 5:1-11

<sup>17</sup> John: 1: 35-42

The most grotesque thing about this is that the Christians also believed that it was John who translated the Gospel of Matthew from Hebrew into Greek. If so, it implies that John kept the differences without either himself or Matthew correcting them. Rather, he insisted on these contradictions. What trust remains, then, in the reports of such books?

## Chapter

And in the fifth chapter of the Gospel of Matthew the Messiah said to his disciples, “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfil them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven.”<sup>18</sup>

And in the twenty-fourth chapter of the Gospel of Matthew the Messiah said to his disciples, “Heaven and earth will pass away, but my words will never pass away.”<sup>19</sup>

Abu Muhammad said: There is here scriptural evidence for the perpetuity of the Torah and an absolute repudiation of abrogation. But soon afterwards it says, “Ye have heard that it was said, ‘Anyone who divorces his wife must give her a certificate of divorce.’ But I say unto you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery”<sup>20</sup> which breaks the law of the Torah.

Afterwards Paul forbade circumcision, and it is said that Simon Peter permitted the eating of pork and of every animal and food which the Torah had declared to be illegal, and so these people have gone on breaking the Mosaic law about the Sabbath, about the Jewish feasts and other things, even while they unanimously admit that Christ and his disciples kept the Sabbath, the Feasts and the Passover until their dying day. There is then the inconsistency that Christ observed these things, and said that he came not to destroy the Law.

Should not Christ therefore come under the condemnation of the words, that anyone who breaks the law is least in the kingdom of heaven, since he made

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<sup>18</sup> Matthew: 5: 17-19

<sup>19</sup> Matthew: 24:35

<sup>20</sup> Matthew: 5:31

lawful what the Torah had made unlawful? Because the Torah permitted divorces, while he forbade it, and the Torah taught retaliation but he prohibited it. If these contradictions are maintained, they demonstrate Jesus to be mad and a liar, or the writers of these stories to be forgers of confusion.

And they cannot resort to the theory of abrogation, because the words of Christ put this out of the question. All this indicates that the Christian disciples of Jesus and their followers had reversed the teachings and actions of Jesus and had also attributed lies to him, disobeyed God and Jesus, and that they would therefore be the least trustworthy in the kingdom of God, according to Jesus.

There are similar conflicts found in the Gospel of Matthew in the passages which speak of the power of binding and loosing given to the disciples. In chapter eighteen of the Gospel of Matthew the Messiah said to his disciples: "I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven".<sup>21</sup> We find a contradiction here, because at one time this power is given to all the twelve disciples, including Judas Iscariot, and yet in Matthew's Gospel chapter sixteen it says that it was only for Peter.

Abu Muhammad said: How can we compromise between the above text and other passages mentioned elsewhere in the Gospels, in which the Messiah said that "I came not to destroy the law, but to fulfil it", and his warning to religious teachers, "Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven." How can Jesus grants to Peter and other disciples the power of binding and loosing, those conferring on them power to remove the law or countering the things which God had already decreed and set forth in heaven? This is in direct contradiction where Jesus says that he has not come to abolish the law, but to fulfil it.

Again, in the same Gospel it is said that the law is eternal, so that heaven and earth shall pass away, before one precept of it shall fail. But it is written in the law, that God has cursed everyone who is hanged on a tree. The Christians however, have no doubt that Peter and Simon the brother of Joseph, and Andrew the brother of Peter, Philip, and Paul, were all crucified on a tree. According to the sentiment of Christ, therefore, that nothing should fail of the law until all had been fulfilled, this whole company of his followers were both accursed and reprobate.

And in his sayings, "I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished." Now according to Paul,

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<sup>21</sup> Matthew: 18:18

absolutely anyone who hangs on a tree is cursed. If the Jewish law is accordingly perpetual; then Jesus and some of his disciples who were crucified must be cursed, on the grounds that the Torah states that ‘Anyone who is hung on a tree is under God’s curse.’<sup>22</sup>

The contradiction is manifest, and this shed light on the distortion of the Gospels in the hands of the Christians, tampered by men who neither respect nor have reverence for what have come down to them.

## Chapter

And in the fifth chapter of the Gospel of Matthew the Messiah said to them: “I tell you that anyone who is angry with his brother will be subject to judgment. If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to go into hell.”

Abu Muhammad said: In these texts we first learn that Jesus himself has made the command of God to everyone without exception. Now, referring back to verses 29 of Matthew’s Gospel about the offending hand and eye which are to be cut off and plucked out, we know that Christians do not act on this. Their claim that they belong to Jesus and follow his religion are mere empty words, that their religious system in fact deviates starkly from Jesus’ life and teaching, and that they neither follow in his footsteps nor carry out his commands. They take the above as commands of Jesus, yet they never abide by them. Rather, in practice they oppose Jesus: they do not take circumcision to be obligatory although Jesus practiced and instituted it. Also, whereas Jesus and his true followers observed the fasts of Torah and celebrated Jewish feasts and observed the Sabbath throughout his life, they altered all this. They also observe the first day of the week instead of the Sabbath, and more than a hundred years after Christ, they invented another feast (i.e., Lent).

If they say that Christ told them to follow their leaders, they should be asked, “If your present Patriarchs were to alter what another did a hundred years after Christ, and were to fix another day and another Passover (probably Easter is meant) and were to cause you to return to the hallowing of the seventh day, the Jewish fast, and the Jewish feast of the Passover which Christ observed, would it be obligatory on your part to follow them?” If they say, “No,” then what difference is there in their following those who made the innovations a hundred

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<sup>22</sup> Galatians 3:13



years after Christ? If they reply that they would be afraid of ex-communication, what anathema could be greater than that which Christ pronounced on those who changed the law of the Torah? But if they reply, “Yes,” then it is as if their code has no existence and is simply submission to what their dignitaries ordain.

Thus, no matter which religious reports the Christians may accept from Matthew, Mark, Luke, John, Peter, or Paul, all will lead to misguidance and take them away from Jesus’ own teachings.

## **Chapter**

And in the fifth chapter of the Gospel of Matthew the Messiah said to his disciples: “This, then, is how you should pray: ‘Our Father in heaven, hallowed be your name’”.<sup>23</sup> Earlier in the same chapter Jesus declared: “For your Father knows what you need before you ask him”.<sup>24</sup> In another place he says: “I am going to my Father and your Father, who is my God and your God.””.<sup>25</sup>

The first passage Jesus cites in fact portrays that Jesus also calls God his disciples’ father. He even teaches them to address God in the prayer as “our father who is in heaven”. What makes Jesus’ calling God “my father” imply his sonship? If this use in the case of Jesus implies sonship, then why should it not be taken in the same sense in the case of the disciples and even in the case of all Jews, who do not believe in Jesus? And if the Christians still accept and infer this meaning only in the case of Jesus, and not for others, then it means that they accept Jesus’ teaching in part, and deny him otherwise.

The fact is that God is neither the father of Jesus nor of anyone else. God is the only Deity, the Deity of the Christ, and other than Christ.

## **Chapter**

In many places in the Gospels, Christ speaks of himself as the ‘son of man’, and it is foolish and impossible that God should be the son of man, or both God and the son of man, and that man should beget God.

This is the height of foolishness and disbelief.

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<sup>23</sup> Matthew 6:9

<sup>24</sup> Matthew 6:5

<sup>25</sup> John 20:17

We take refuge with Allah from being reckless and forsaken.

## **Jesus Quicken the Death by God's Leave**

### **Chapter**

In the ninth chapter of Matthew's Gospel, it says: While he was saying this, a ruler came and knelt before him and said, "My daughter has just died. But come and put your hand on her, and she will live." When Jesus entered the ruler's house and saw the flute players and the noisy crowd, he said, "Go away. The girl is not dead but asleep." But they laughed at him. After the crowd had been put outside, he went in and took the girl by the hand, and she got up".<sup>26</sup>

A parallel story of the raising of Jairus' daughter is also found in the Gospel of Luke, chapter eight. Luke states: "And a man named Jairus, an official of the synagogue, came forward. He fell at the feet of Jesus and begged him to come to his house, because he had an only daughter, about twelve years old, and she was dying. As Jesus was on his way, someone came from the house of Jairus, the synagogue ruler. "Your daughter is dead," he said. "Don't bother the teacher any more." Hearing this, Jesus said to Jairus, "Don't be afraid; just believe, and she will be healed." When he arrived at the house of Jairus, he did not let anyone go in with him except Peter, John and James, and the child's father and mother. Meanwhile, all the people were wailing and mourning for her. "Stop wailing," Jesus said. "She is not dead but asleep." They laughed at him, knowing that she was dead. But he took her by the hand and said, "My child, get up!" Her spirit returned, and at once she stood up. Then Jesus told them to give her something to eat. Her parents were astonished, but he ordered them not to tell anyone what had happened".<sup>27</sup>

Thus spoke Abu Muhammad, God forgive him: These passages show us the manifest differences in the record of both the Matthew's and Luke's Gospels in the story of the miracle. Matthew's report attributes a lie to Jesus. If the statement that Jesus told the people to "Depart, for the girl is not dead but sleeping" is true, than Jesus did not perform any miracle. On the other hand, if Jesus made the girl alive after she was dead, then Matthew puts these words into the mouth of Jesus attributing a lie to him.

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<sup>26</sup> Matthew 9: 18-26

<sup>27</sup> Luke 8: 41-56

Second, there is obvious contradiction in the statement attributed to Jesus. Jesus tells Jairus: “Do not fear, only believe and she shall be well”, but to the bewailing crowd he says: “Do not weep, for she is not dead but sleeping”. Now, either Jairus' daughter was dead, or she was sleeping. Attribution of both these conflicting statements to Jesus charges him to be a liar or a deceiver. Hence, one of these statements is a lie against Jesus forged by the evangelists.

Matthew also informs us that when Jairus came to Jesus to request him to raise his daughter, she was already dead. On the contrary, Luke reports that, when Jairus came to Jesus, she “was dying”. It was later that her father was informed by a messenger that his daughter was dead by then and there was no need to trouble the master, i.e., Jesus, any more. It is obvious from these contradictory reports of the same event that one of the narrators is in error.

These narratives also demonstrate that Jesus performed miracles, hiding them from the public, while the basic purpose of working miracles is to show the power and signs of God and to awaken belief in God among people. In some verses of the Gospel of Matthew and Mark, they tell us that Jesus was unable to work miracles; at other times they report his refusing to work miracles for the unbelievers, and, at still other times, they depict him working one miracle after another. The many different and contradicting reports that exist prove without doubt that the entire Bible is corrupted and unreliable and is mostly filled with man-made laws and corruption.

## **The Name of the Twelve Disciples to Who have been Conferred the Authority**

### **Chapter**

In the tenth chapter of the Gospel of Matthew, “Jesus called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas Iscariot, who betrayed him. These twelve Jesus sent out with the following instructions: ‘Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel’”.<sup>28</sup>

This passage shows that Jesus gave his twelve leading disciples authority to heal and to cast out demons, including the betrayer. It is evidence from the first sentence that Judas the son of Simon Iscariot was the recipient of this commission. We know that Judas was a greedy man because the Bible tells us he kept the money for the group, and it also says that he was a thief, so he must have been stealing all along. The Bible is very clear that this is what he did, and that is what actually happened. Did Christ know the character of Judas? John says he was a thief and yet he was appointed by Christ to be an apostle.

There are only two ways to resolve this contradiction. Either Jesus knew that Judas Iscariot was a thief and of wicked intentions, and, despite his knowledge of Judas' conduct, Jesus gave him this honor, or Jesus was not aware of Judas' disbelief and deceptive conduct and so gave him this authority along with others. In the first case, Jesus' care for truth and righteousness becomes questionable. The second alternative raises the question of his divinity. How can a deity be ignorant of his creature's nature? Nothing is further from the truth than the claim of this passage which is absurd and ridicule without parallel!

Likewise, this particular commission included specific instructions not to go to the Gentiles or Samaria. Jesus says that the Gospel must only go to the Jews, and forbade the disciples to preach to the Gentiles during his lifetime. Yet afterwards in Matthew they were told to go into all the world and preach the Gospel. And this is where he says to teach them to observe all I commanded you. The book of Acts in the Christian Scriptures (New Testament) relates that “Then Philip went down to the city of Samaria and preached Christ to them.”<sup>29</sup>

So by their own admission they did wrong when they went to the Gentiles.

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<sup>28</sup> Matthew 10: 1-6

<sup>29</sup> Acts 8:5

## Chapter

In the same chapter Jesus was related to have said to his disciples: “When you are persecuted in one place, flee to another. I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes”.<sup>30</sup> And in chapter eight of the Gospel of Mark and the ninth chapter of the Gospel of Luke the Messiah said to them, “I tell you the truth, some who are standing here will not taste death before they see the Kingdom of God come with power”.<sup>31</sup>

Abu Muhammad said: The passages above show that Jesus expected the kingdom to be inaugurated within the lifetime of the generation of his disciples. If these promises genuinely represent the message of Jesus in his own words then we must conclude that Jesus simply happens to be in error in his vision about the coming of the kingdom of God. History has given the lie to his prediction; otherwise those are fabricated reports and empty wishes.

If it be said by a Christian defender that in a sound (*sahih*) hadith, it is stated that the Prophet (peace be upon him), pointing to a boy of the Bani Najjar who stood before him said, “If this boy lives out his life, then he will experience the Resurrection (*qiyama*)”,<sup>32</sup> but the boy died young and when the Arabs asked him when the *qiyama* would come, he pointed to their child and said, “Till he completes the years of his life. Death will not come to him until the resurrection occurs,” then we will say that the wording is wrong. This tradition, Qatada b. Di‘ama and Ma‘bad ibn Hilal repeated from Anas, according to the interpretation they had put upon it, but Thabit ibn Aslam al-Bunani repeated it as the Prophet (peace be upon him) actually said it.

He said, “This one will not fulfill the term of his life until your *qiyama* occurs,” *i.e.*, that the people addressed would die before him. We are quite prepared to admit the possibility that the transmitters of traditions have been in error, and in the Qur’an, and in the traditions from ‘Umar b. al-Khattab it says that none but Allah knows when the Day of Resurrection will occur. And if the Jews and Christians would admit as much in regard to the copyists of their own books, we would not be hard on them. We consider it a bad thing that the Christians should assert the infallibility or impeccability of people whose untruth has been proved and we consider it wrong for them to accept every contradictory report as true.

Let us seek refuge in Allah, when we are forsaken.

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<sup>30</sup> Matthew 10:23

<sup>31</sup> Mark 8:39

<sup>32</sup> Ibn Hanbal, *Musnad* III, 192

## Chapter

In this same chapter [of the Gospel of Matthew] the Messiah said to them, “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn ‘a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law – a man’s enemies will be the members of his own household.’”<sup>33</sup>

And in the twelfth chapter of the Gospel of Luke the Messiah said to them, “I have arrived only in order to cast fire upon the earth, and my desire is only the spreading of it, and verily we will plunge all of [the earth] into it. And I am appointed for the completion of this. Do you think that I have come to make peace among the people of the earth? Nay, rather to make division among them. For five men will be divided in a single house, three against two and two against three, the father against the son and the son against the father, the daughter against the mother and the mother against the daughter, the mother-in-law against the daughter-in-law and the daughter-in-law against the mother-in-law.”<sup>34</sup>

These are the two passages just as you see them.

And in the ninth chapter of the Gospel of Luke the Messiah (upon him be peace!) said to them, “The Son of Man did not come to destroy men’s lives, but to save them.”

And in the twelfth chapter of the Gospel of John the Messiah said, “As for the person who hears my words but does not keep them, I do not judge him. For I did not come to judge the world, but to save it.”

Abu Muhammad said: These [last] two passages contradict the two passages that preceded them, and each of the meanings [of the respective sets of passages] clearly refutes the other. For if it is said that [Jesus] meant only that he was not sent for the destruction of souls who believed in him, then we say, [that Jesus] was speaking in general and did not single out [any particular group].

The proof of the falseness of this explanation of yours - that is, that he only meant that he was not sent for the destruction of the souls who believed in him - is the text of this passage: In the ninth chapter of the Gospel Luke, as we will mention later, he says about the Messiah that “He sent before him messengers and they made their way to Samaria in order to prepare for him there, but they

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<sup>33</sup> Matthew 10:34-36

<sup>34</sup> Luke 12:49-53

did not receive him on account of his wending his way to Jerusalem; but when John and James saw this they said to him, ‘O our Lord, does it suit you if we call out so that fire will descend upon them from heaven and burn all of them just as Elias did?’ But he turned to them and scolded them and said, “The One who possesses [your] spirits did not send the [Son] of Man for the destruction of souls, but for the salvation of them.’ And then they made their way to another city.”

Abu Muhammad said: Ambiguity disappears, therefore, since it is certain that he did not mean by the souls which he was sent to save some of the souls to the exclusion of others, but rather he meant all the souls, those disbelieving in him and those believing in him, for just as you heard, he said this only when his disciples wanted to destroy those who would not accept him. So the lies of the first statement are manifest. And God forbid that the Messiah (on him be peace!) should lie; rather the lying without doubt derives from the four iniquitous men who wrote these corrupted, altered gospels.

## Chapter

And in this same chapter, the Messiah said: “Anyone who receives a prophet because he is a prophet will receive a prophet’s reward”.<sup>35</sup>

Abu Muhammad said: This claim is blatantly absurd because it would mean that anyone who assists the prophet by according him hospitality, will share the reward of that prophet and that all will be equal on the Last Day. It would not be right and impossible for both to have the same recompense in the Judgment Day.

No people will be shown any preference nor will they be considered to be possessed of any inherent excellence. Any rewards they receive on the Day of Judgment will be in consideration of their good deeds. Whoever will receive greater rewards will become greater than those whose rewards are less; those whose rewards are equal will become equal.

Now, it follows by necessity that one who follows a prophet cannot reap rewards equal to those of the prophet whom he follows. If a disciple is rewarded equally with the prophet whom he follows, then it entails that all believers on that Day will be rewarded equally. This is impossible by necessity. Such an understanding also implies that all Christians will be equally rewarded on the Day of Judgment and all Christians would be equal to Peter and other disciples of Jesus such as Paul, Luke, Mark and others, and this is something that the

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<sup>35</sup> Matthew 10: 41

Christians deny. The only other alternative is that their Lord told a lie. Far be it from a prophet to do so; or a righteous believer to fabricate a lie.

And guidance belongs to Allah, the Exalted!

## **John the Baptist in the New Testament**

### **Chapter**

In chapter eleventh of the Bible's book of Matthew the Messiah proclaims about John the Baptist: "I tell you, and more than a prophet. This is the one about whom it is written: 'I will send my angel ahead of you, who will prepare your way before you'".<sup>36</sup>

Abu Muhammad said: There were two problems in this passage.

First, the phrase "more than a prophet" belongs to the category of impossible. Any human being, in this case John the Baptist, either receives revelation from God, or does not. If he does, then he was a prophet; and if not, then he was just a common person: either a believer in God or a disbeliever. But how can one who does not receive revelation could be the same like other prophets mentioned in the Bible, especially one believed to be "more than a prophet"?

Second: John is spoken of as an angel in this verse "Behold, I will send my angels before thy face" and claims that John was an angel while in fact he was human, born of a man and a woman, who lived and died. These are not the characteristics of angels.

Moreover, the humanity of John is also acknowledged in the Gospels from the accounts given about him by the four evangelists. In like manner, the Gospel of Matthew records Jesus saying that John was only a man like any other, "I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist".<sup>37</sup>

So how can the Gospel say that John the Baptist was an angel when he was only a man? This is further evidence of fabrication in such a way that these contradictions prove conclusively of the wholesale corruption in the text and that these books can never be scriptures, nor even the work of a sensible person, let

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<sup>36</sup> Matthew: 11:9

<sup>37</sup> Matthew 11:11



alone the word of God, but a product of corrupt religionists who tampered with the text.

May the curse of God fall upon them!

## **Chapter**

We are further told in the same chapter that Jesus proclaimed: “I tell you the truth: Among those born of women there has not risen anyone greater than John the Baptist; yet he who is least in the kingdom of heaven is greater than he.”<sup>38</sup>

Abu Muhammad said: This passage contains an atrocity which surpasses all the preceding ones; such is most absurd claims ever made by the Gospel. Its first part affirms that John was the greatest of all men, but its second part declares that the least in the kingdom of heaven is greater than he (John). This necessitates that every human believer is higher than John and he is the lowest of all believers. Far be it from a prophet, let alone deity, to tell such a lie! In this single passage there is sufficient proof for an intelligent learner of the gospels that those who wrote them were unscrupulous liars.

## **Chapter**

And in this same chapter the Messiah said to them: “For all the Prophets and the Law prophesied until John.”<sup>39</sup>

Abu Muhammad said: There were widespread contradictions in the Gospels concerning John the Baptist. In one place they claim that John is greater (has more) than a prophet, that at another place John denies being a prophet, and that it is still maintained that every book and every prophethood comes to an end with John. Each of them is obviously false.

And in chapter fourteen of the Gospel of Matthew the Messiah said to them: “I am sending you prophets and wise men and teachers. Some of them you will kill and crucify”.<sup>40</sup>

It says in this passage that Jesus told his disciples that he will send prophets among them and that they should acknowledge the appearance of such a prophet

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<sup>38</sup> Matthew: 11:11

<sup>39</sup> Matthew: 11:13

<sup>40</sup> Matthew: 23:34

despite their claim that “all prophets and the law prophesied until John”. Christians also agree that there were prophets after John the Baptist, and that Paul had a prophet sent to him. Far be it from a servant and prophet of God like Jesus to state such a thing! All this shows that the writers of the Gospels were unscrupulous liars who had no reverence for what had come down to them.

## Chapter

And in [chapter twelve of the Gospel of Matthew] the Messiah said to them: “John [the Baptist] came to you and he did not eat or drink and you said, ‘He is possessed.’ Then the Son of Man came – he means himself - eating and drinking, and you said, ‘This man is a glutton and imbibor of wine, a wanton friend of tax collectors and ‘sinners.’”<sup>41</sup>

Abu Muhammad said: In this [passage] there is lying and contradiction [to the teaching] of the Christians. As for the lying, it occurs when he says here that “John did not eat or drink” so that it is said about him that “he is possessed” for that reason.

In the first chapter of the Gospel of Mark [it says] that the food of John son of Zachariah (may peace be upon both of them) was locusts and wild honey.<sup>42</sup> This is a contradiction; one of the two reports is a lie without doubt. As for the contradiction of the teaching of the Christians, [it occurs when this passage] relates that John did not eat and drink while the Messiah did eat and drink. Now without doubt whomever among mankind God (He is magnified and exalted!) makes able to do without food and drink He has distinguished, and He has raised his status above anyone who cannot be without food and drink. So John [the Baptist in that case] is more virtuous than the Messiah without doubt.

A third narrative [is relevant here] and it is the acknowledgement of Jesus about himself that he ate and drank, even though among [the Christians] he is considered a God. But how could this God eat and drink? What foolishness is greater than this? For if they say that “the human nature of him is that which ate and drank,” then we say, “and this is a lie on your part in any case, for if the Messiah is considered by you as both a divine nature and a human nature together, then he is two things; now if the human nature alone ate then only one of the combination of the two things ate and not the other.” So admit that in that case half the Messiah ate and half the Messiah drank. Otherwise you have lied anyway and your forefathers have lied in their saying “the Messiah ate,” and you have attributed to the Messiah falsehood [as well] in his report about himself that he

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<sup>41</sup> Matthew: 11:18

<sup>42</sup> Mark: 1:6

ate, since only half of him ate. [All this shows that] the [Christian] community is altogether vile.

## **Chapter**

In the Gospel of Matthew, chapter eleven the Bible says this; 'No one knows the Son except the Father, and no one knows the Father except the Son'.<sup>43</sup>

Abu Muhammad said: It is an incredible thing that though Christians without cavil hold that Christ is the Son of God, the opprobrious Peter, in his Epistles, wherever he mentions God, calls him "Our Lord Christ's Father, God," but here it says that Christ said, "No one knows the Father but the Son and no one knows the Son but the Father." Thus it follows directly, that all the disciples and all Christians do not know God, and do not know Christ, for only Christ knows God and only God knows Christ; and it is further implied that the angels and all the former prophets did not know God.

If this be so, thus all Christians are disbelievers because they ignore God and Christ, otherwise Jesus or Matthew is a liar, but certainly Matthew is.

## **Jesus was Demanded a Sign**

### **Chapter**

Later in the same chapter, it says: 'Then some Pharisees and teachers of the law came to Jesus from Jerusalem and asked, "Teacher, we want to see a miraculous sign from you." He answered, "A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth."<sup>44</sup>

Abu Muhammad said: If there had been no other lie in the Gospel except this, it would be sufficient to stamp the book as a fabrication, and that it was not given by Jesus and was not from Allah.

According to the New Testament, Christ did not produce miracles before opponents, that his miracles were secret, and done only in the presence of a small group of disciples, and hence nothing could be proved by the sign; and in some cases Christ is charged with saying that the people would see no miracles, whereas to the contrary Christ showed them miracles. Thus, it implies that either

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<sup>43</sup> Matthew: 11:27

<sup>44</sup> Matthew: 12:38

Jesus told a lie, or else Matthew fabricated a lie against Jesus. The fact that Jesus does not lie at all, but the person who said that was lying.

The Gospel of Matthew says precisely that Jesus foretold that he would remain in the heart of the earth for three days and three nights like the prophet Jonah. In their reports of the resurrection of Jesus, all the Gospels agree that Jesus was buried on Friday evening and rose before Sunday morning, having been in the grave for a little more than two nights and a day. This contradiction evidently demonstrates either that Jesus' prediction turned out to be false or that the evangelists attributed false prophecies to Jesus. The latter is surely the case.

## **Chapter**

In chapter thirteen of the Gospel of Matthew, the Bible says: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches."<sup>45</sup>

Abu Muhammad said: By God, I swear that Jesus never said such a thing. This must be a forgeries by unscrupulous liars. Human experience all over the world is witness to the fact that the mustard seed plant never grows big enough to have its branches where the birds of the air can make nests. This is our own observation of the mustard seed plant, and the observation of those who have seen it in other parts of the world. Such ignorance of a fact of nature is not to be expected from a prophet, let alone from God. Rather, anyone who used this parable is ignorant and had little experience with crops and agriculture.

Far be it from Christ to give such a parable!

## **Nobody Likes a Prophet in His Own Hometown**

## **Chapter**

And so to the end of the chapter we find a story about Jesus coming to his hometown, where he began teaching the people in their synagogue, and they were amazed. "Where did this man get this wisdom and this miraculous power?" They asked. Isn't this the carpenter's son? Isn't his mother's name Mary, and aren't his brothers James, Joseph, Simon and Judas? Aren't all his sisters with us? Where then did this man get all these things?" And they took offences at him. But Jesus

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<sup>45</sup> Matthew: 13:31

said to them, ‘Only in his hometown and in his own house is a prophet without honour.’ And he did not do many miracles there because of their lack of faith.<sup>46</sup>

And in the Gospel of Mark, chapter five, the Scripture says: When the Sabbath came, he began to teach in the synagogue, and many who heard him were amazed. “Where did this man get these things?” They asked. “What’s this wisdom that has been given him, that he even does miracles! Isn’t this the carpenter? Isn’t this Mary’s son and the brother of James, Joseph, Judas and Simon? Aren’t his sisters here with us?” And they took offence at him. Jesus said to them, “Only in his hometown, among his relatives and in his own house is a prophet without honour.” He could not do any miracles there, except lay his hands on a few sick people and heal them.<sup>47</sup>

And in the Gospel of Luke, chapter two, the Scripture says: “And when the parents brought in the child Jesus to perform the custom of the law in regard to him”. And after a few verses it says: “The child’s father and mother marvelled at what was said about him”. And his mother’s saying: “Your father and I have been anxiously searching for you”.<sup>48</sup>

And in the seventh chapter of the Gospel of Luke it says: Jesus’ mother and brothers came to see him.<sup>49</sup>

And in the Gospel of John, chapter two it states: After this he went down to Capernaum with his mother and brothers and his disciples.<sup>50</sup>

And in the seventh chapter of the Gospel of John, it says: For even his own brothers did not believe in him.<sup>51</sup>

Abu Muhammad said: There are three great faulty found in these passages, let us expand this as far as possible:

First, these texts state that Jesus had human relatives such as Joseph the carpenter, who was his father, Mary his mother, four brothers known by their names, and sisters. They declare Joseph to be Jesus’ father, citing the testimony of his mother. As for Jesus’ mother, Mary, the Muslims, Jews, and Christians in general agree that Mary conceived Jesus and gave birth to him in the manner of other women.

However, there is a small group of Christians who believe that Jesus entered into Mary through her ears and came out of her vagina. If so, how could Mary declare Joseph to be the father of Jesus if Jesus was born to her when she was a virgin?

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<sup>46</sup> Matthew: 13:53-58

<sup>47</sup> Mark 6:1-5

<sup>48</sup> Luke 2:48

<sup>49</sup> Luke 8:19

<sup>50</sup> John 2:12

<sup>51</sup> John 7:5

These passages say that Christ had a father (human), brothers and sisters. Mary says that his father has been looking for him, how could Mary have said that Joseph was his father? If it is said that the husband of a mother is called father, let it be so, but what then can be done about those whom the Gospels unitedly speak of as Christ's brothers and sisters, and who are children of Joseph the Carpenter?

In Hebrew, it is true, a husband of one's mother, a foster father, is also called a father, but the children of a stepfather are not called brothers and sisters in Hebrew. And the Gospels call Joseph's children "Jesus brothers and sisters". Again, if these children were from both Mary and Joseph, through their marriage after the birth of Jesus, as the Metropolitan of Toledo Elipandus argues, the question of attributing human relatives to their deity still remains unanswered. Elipandus the metropolitan of Toledo, one party of their ancients, has said this: "Before God we protest our innocence of the fault of this person in attributing to God a mother, uncle, aunt, cousin, step-father, sister or brother! Perish the wits of those who say God has a step-father, the husband of his mother!"

These people cannot say that what is meant in the *Injil* is simply that these are brothers and sisters in faith. John makes this impossible by saying that with Christ were his brothers and his disciples, thereby distinguishing between the two groups, and he also says that his brethren did not believe in him.

How then did the evangelists come to make such a blunder as to confuse the disciples of Christ with his brothers? Christians alone were credulous enough to believe that Jesus had natural siblings but Mary was a virgin. By the Almighty God, had not He Himself told us [in the Qur'an] about their blasphemy, our tongues would never have dared pronounce such enormities. However, as it is, we cite them in order to refute them; just as we can read them in the texts that God laid down for us in the Qur'an as a warning against their lies.

Let us take refuge with Allah and may He guides us on the path which He had bless and may He guides us to the light of His countenance.

Second, in connection with the Messiah's visit to his hometown Mark record a curious statement: "And he could do no mighty works there." Such a description cannot suit a deity. Rather, this description fits a creature and a human prophet who does not have any control over God's will. In the case of the Prophet Muhammad (peace be upon him), the Qur'an directs him: "Say, the signs [i.e. miracles] are in the power of God alone; I am but a plain Warner."<sup>52</sup>

Third is the problem of Joseph's familial relationship to Jesus. It is admitted that Jesus had heard people calling him the 'son of Joseph' and the 'son of the carpenter', thus ascribing a human father to him, but he did not refute them.

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<sup>52</sup> Qur'an 29:50

Either Jesus took this attribution to be true and hence did not refute or deny it, which goes against the Christian belief; or else Jesus did not refute it, though it was a lie. This latter implies that he concurred with a lie, which in turn implies an evil on his part. In short, all this is tantamount to confusion and ambiguity in religion.

It is also significant to note that in this passage, Jesus proclaimed himself clearly a prophet and a messenger of God. Jesus himself confirmed the term when, in reference to his reception by local skeptics, he observed that “a prophet is not without honor, except in his own country”. It seems safe to say that this particular verse has remained safe from the unscrupulous hands of Christians who wanted to alter it.

We seek Allah’s protection from such deviation.

## **Controversy Over Peter**

### **Chapter**

And in the sixteenth chapter of the Gospel of Matthew the Messiah said to Peter: “I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven”. In a later verse in the same chapter, Jesus said to Peter, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men.”<sup>53</sup>

Thus spoke Abu Muhammad, God forgive him: These historical records tell us two important things about the corruption of the text.

First: On the custody of the keys that Jesus gave to Peter. Jesus, though previously aware that Peter would be a traitor, yet gave him the keys of the kingdom of heaven, and told him that whatsoever he bound on earth should be bound in heaven. This charge Jesus gave to Peter is an infringement of the divine prerogative, for it is given to God alone to hold the keys of the kingdom of Heaven; but the worst thing in this account is that immediately after the giving of the commission to Peter, Christ addresses him as “Adversary” and says that he does not know what the will of God is. What lie or corruption of the message of the prophets could be greater than this? This would amount to a charge of false witness and mendacity against God and him. By God, I swear that Jesus never said such a thing. But nevertheless, it is not impossible that he uttered the last statement. For it is Jesus – in his faithful witness – had confessed the impetuous character of Peter who ridicule and disbelieve God’s word.

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<sup>53</sup> Matthew: 16: 19-23

Let him be accursed.

Second: In the Gospel of Matthew, Jesus promised the primacy of Peter, and to him alone he entrusted the custody of the keys. How can this be consistent with Christ's giving authority to the twelve apostles as mentioned elsewhere in scripture? One might wonder also why what is given only to Peter in this passage, is elsewhere given to the twelve. What would happen if one made something lawful which another made unlawful. If the Christians say that they would not differ, then what about Judas betraying Christ for a bribe? If the meaning is that they would not make anything lawful or unlawful without divine revelation, which is a reference to the doctrine of the Holy Spirit's guidance of the Church, then the statement that every prophethood came to an end with John the Baptist is untrue.

If on the other hand it means that this would be without revelation, then God would be subject to them. Such statements are nothing but a lie in the Bible. There is here clear evidence of mendacity in the copying of the Torah, and so it is not as Allah sent it down. No prophet can have brought it, because neither Allah says anything untrue nor any prophet. This is the work of some skeptical and ignorant person making a mockery and laughing-stock of the Jews and Christians.

And praise belongs to Allah the Lord of the worlds.

**A Plain Account of the *Hawariyyun* in the Quran.  
That these Few who Jesus Made His Disciples were Different and  
Dissimilar to the Biblical Accounts of the Followers of Jesus**

Abu Muhammad said: I must warn Muslims not to identify the Qur'anic *Hawariyyun* with the gospels' disciples or apostles, such as Peter, Matthew, John, James, and Judas, who were not possessed of the characteristics of believers in Jesus, let alone of his companions or *Hawariyyun*. They themselves were liars who invented the myth that Jesus is simultaneously the Son of God and God made incarnate. Those who confess the divinity of Christ are prone to exaggerate in what they say of him, as the Sabbabites do of 'Ali, or as when the Khattabites say that Abu Khattab is God, or as the followers of Husayn b. Mansur al Hallaj assert his divinity.

Christians have simply fallen prey to a subtle deception of a Jewish conspiracy by which Paul by ostensibly accepting the religion of Christ fostered belief in the divinity of Christ from within, in order that the religion might be destroyed.



Yet, so-called Muslims have been deceived into believing these same lies-when Ibn Saba al Hamiri, Mukhtar b. Abi ‘Ubayd, Abu ‘Abdullah al ‘Ajani, Abu Zakariya al Khayyat, ‘Ali b. al-Fadl al Hadathi, the Qarmatians and the Mushariqa who did the same when they fostered the heretical doctrines of the divinity of ‘Ali among the Shi‘ah.

The real disciples who are praised by Allah in the Qur’an are true, but as for Peter, Matthew, John, Judas and the rest it’s bad enough for them, they were a party of unbelievers of whom Allah speaks in Sura al-Saff, verse 14, “While another faction disbelieved”.<sup>54</sup>

And Allah suffices us and He is the best for reliance.

## **Jesus Predicts His Own Death and Resurrection**

### **Chapter**

And in chapter sixteen of the Gospel of Matthew it says: From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests and teachers of the law, and that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!”.<sup>55</sup>

And in chapter seventeen of the Gospel of Matthew the Messiah said to his disciples: “The Son of Man is going to be betrayed into the hands of men. They will kill him, and on the third day he will be raised to life.” And the disciples were filled with grief.<sup>56</sup>

And in chapter eight of the Gospel of Mark the Messiah said to his disciples: “The Son of Man must suffer many things and be rejected by the elders, chief priests and teachers of the law, and he must be killed and on the third day be raised to life”.<sup>57</sup>

But they did not understand this saying.

And in chapter eight of the Gospel of Luke the Messiah began to teach the twelve disciples, saying: “The Son of Man must suffer many things, and be

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<sup>54</sup> Qur’an 61:14

<sup>55</sup> Matthew: 16: 21-23

<sup>56</sup> Matthew: 17: 22,23

<sup>57</sup> Mark: 8: 31

rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.”<sup>58</sup>

He spoke plainly about this, but they did not understand what he was saying to them.

Abu Muhammad – May God be pleased with him - said: Apparently there are three great faulty evident in these passages:

First, all of the Gospels are unanimous in reporting that Jesus forewarned the disciples that he or the Son of Man will be killed. All the four Gospels are agreed in their account for his crucifixion, that Jesus foretold that he would be killed. Nevertheless, they also agree in reporting that Jesus died on the stake a natural death, and was not killed at all.

The Bible clearly explains that Christ died on the cross, and for expediency the guard took a spear, and pierced his side; and water and blood flowed from it. This gives the lie to the prophecy of Jesus. Jesus’ promise was thus not fulfilled, showing that the prediction was false.

Second, we are informed in the New Testament that Christ says he would rise on the third day, when by the unanimous agreement of Christians he rose on the second morning after his crucifixion. It mean that Christ was only in the tomb from Friday night to early on Sunday morning and this is not three days. So as before this prophecy is wrong on every point.

Third, according to Matthew, when Jesus foretold his suffering and execution, the disciples understood him – “and they were greatly distressed”. Even Peter rebuked Jesus for such a prediction and wished it would never happen. On the contrary, Mark and Luke report that the disciples “did not understand the saying”. These self-evident contradictions demonstrate that such reports cannot come from truthful men, let alone from infallible ones. It becomes clear that the writers of the gospels were unscrupulous liars.

And success comes of God

## **The Faith Jesus Commanded**

### **Chapter**

And in the seventeenth chapter of the Gospel of Matthew the Messiah said to them: “I tell you the truth, if you have faith as small as a mustard seed, you can say to this mountain, ‘Move from here to there’ and it will move. Nothing will be impossible for you.” And earlier on in Matthew verse sixteen it says that the disciples could not cast out the demon. They came to Jesus in private and asked, “Why could not we drive it out?” He replied, “Because you have so little faith.”<sup>59</sup>

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<sup>58</sup> Luke: 9: 22

<sup>59</sup> Matthew 17:20

And in the Gospel of Matthew, chapter twenty-one, verse eighteen, it states that Jesus put a curse on a fig tree, and it withered immediately and does not bear fruit by that time. His disciples were wondering at his miracle. Then he said unto them: "I tell you the truth, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to the mountain, 'Go, throw yourself into the sea,' and it will be done. If you believe, you will receive whatever you asked for in prayer."<sup>60</sup>

And in the eleventh chapter of the Gospel of John the Messiah said to his disciples: "Most certainly I tell you, he who believes in me, the works that I do, he will do also; and he will do greater works than these."<sup>61</sup>

Abu Muhammad said: There are three great faulty evident in these passages:

First, there is a confusion in the story of Jesus cursing the fig tree and teaching that whosoever believes could do even greater things. In the light of John verse twelve, if the disciples and the Christians believe in Jesus then they must be able to perform works as Jesus did – *i.e.*, work miracles. Otherwise Jesus' sayings would be proved false. According to Matthew verse twenty, the disciples could not cast out demons in the life time of Jesus because of their 'little faith'. However, according to Matthew verse twenty-one, had they the faith as much as a grain of mustard seed, nothing would have been impossible for them. But this cannot be true since the disciples clearly don't have the capability to do the same to the fig tree than Christ could have done and even could move the mountain. One might also doubt about the "greater works" which Christ is said to have promised to his disciples in view of the fact that the disciples had been unable to heal the epileptic boy.

All this proves one of three possibilities: that they did not have faith, that Jesus' words were false, or that these sayings were falsely attributed to Jesus.

Jesus said that tiny little mustard seed of faith could move a mountain. Here we ask whether the disciples had faith as a grain of a mustard plant or not. If the answer is yes, then Jesus must have told a lie, for none of them was able to command the mountain to fall down into the sea and the mountain responded to him, likewise no Christian was able to wither a tree by the power of his prayer. If they say that they have not faith as a grain of mustard seed, we will say to them, "By Allah, you have spoken the truth". And so it is this which is indicated by the Qur'an when it says: "And they will bear witness against themselves: that they

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<sup>60</sup> Matthew 21:21

<sup>61</sup> John 14:12

were disbelievers”.<sup>62</sup> Their faithlessness is proved and attested by their own statements.

I have discussed the problem in the parable of the mustard seed with Christian scholars who were better read and better informed than I was. Several explanations suggested that the texts means: “If you have faith as a tree of mustard seed rather than as a grain of mustard seed and this tree is higher than all and where birds make their nests in its branches”. But this cannot be true, it is even contradicted by the Bible itself; that the Gospels do not use *shajarat khardal*, tree of mustard seed, and that they use *habbat khardal*, a grain of mustard seed, which is described by Jesus himself as the smallest of all seeds.

Abu Muhammad said: Furthermore, how can we compromise between the above text and other passages mentioned elsewhere in the Gospels, in which the disciples were given authority and power to such an extent that whatever they bind on earth shall be bound in heaven and whatever they loose on earth shall be loosed in heaven? How could Jesus give authority and power to people who had too little faith in him? These cannot both be true otherwise it makes a mockery of what Jesus had said.

If there had been no other lie in the Gospel except this, it would be sufficient to stamp the book as a fabrication. This could all be the product of flawed writers who had no scruples in lying against the Bible.

And we take refuge with Allah from being forsaken.

## Chapter

And in chapter eighteen of the Gospel of Matthew the Messiah said to them: “Again, I tell you that if two of you on earth agree about anything you asked for, it will be done for you by my Father in heaven. For where two or three are gathered together in my name, there I am in the midst of them.”<sup>63</sup>

Abu Muhammad said: This claim made in Matthew is another example of false promises and predictions attributed to Jesus. It necessarily implies that this was addressed either to the special group of disciples or to all believers. But in either case both premises are false.

Were it the case that everything they asked from God would be accepted by God, then all the people they preached to in the name of their religion would have been converted to it, for they must have prayed to God for their guidance

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<sup>62</sup> Qur'an 7:35

<sup>63</sup> Matthew 18:19

beforehand. There can be no doubt that his disciples prayed that those to whom they preached would become Christians, and that they prayed to be delivered from persecutions. But this was not granted them. If it be said that they prayed for none of these things, this must be impossible, and it would be another calamity if they did not, because this would mean that they were deceivers, and that they did not wish the welfare of others, but tried to ruin them.

They must have been then only pretending to call the people towards their salvation. They could have been neither sure of its truth, nor sincere to the people. The fact, however, is that God does not bind Himself to such uniliteral promises (of such a categorical nature) – promises that place in doubt His Absolute Authority and Justice.

It is Allah and his messenger who are true. Allah the Almighty is true when he reminds his Prophet (peace be upon him): “It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them”.<sup>64</sup>

The Prophet (peace be upon him) reported that he had prayed that his power might be among us, but Allah did not accept his prayer in this matter. The prophet did not boast about what was not given to him, but neither did he lower himself from his dignity.

## **Jesus Seeks to Promote Tolerance**

### **Chapter**

In another passage of the Gospel of Matthew Jesus says: “If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that ‘every matter may be established by the testimony of two or three witnesses’. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector”.<sup>65</sup> The story subsequently followed: Then Peter came to Jesus and asked, “Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?” Jesus answered, “I tell you, not seven times, but seventy-seven times”.<sup>66</sup>

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<sup>64</sup> *Quran* 63:6

<sup>65</sup> *Matthew* 18:15

<sup>66</sup> *Matthew* 18:22

Abu Muhammad said: These are two sentences one of which disproves the other. Jesus told his disciples to regard the wrongdoers as the Gentile and the Publican in verses fifteen but command to forgive unto seventy times seven in verses twenty-one. How if he is to be forgiven can he be as a Gentile and a Publican?

## Chapter

In the Gospel of Matthew, chapter twenty and verse twenty it says, ‘Then the mother of Zebedee’s sons came to Jesus with her sons and, kneeling down, asked a favour for him. “What is it you want?” he asked. She said, “Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom.” “You don’t know what you are asking,” Jesus said to them. “Can you drink the cup I am going to drink?” “We can,” they answered. Jesus said to them, “You will indeed drink from my cup, but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared by my Father.”’<sup>67</sup>

Abu Muhammad said: There is evidence from this passage that Jesus does not have control over all things. It is not in his power to make the sons of Zebedee sit at his right and left. Rather, Jesus admits that it belongs to the Father alone to decide. This makes it evident, that Jesus is different from and other than God, the Father. If both are still to be taken to be deities, it means that they are two different deities: one is stronger and the other is weaker; one has the power to make the sons of Zebedee sit at Jesus’ right and left and the other has no power to do that.

We might also wonder why Jesus is unable to grant the sons of Zebedee this honour while it is still claimed that God has handed all authority over to Jesus, and when even Peter has been given the power to bind and loose at his will. This contradiction evidently demonstrates that such reports cannot come from truthful men, let alone from infallible ones. Rather, they are fabricated by people who had no scruples in altering their sacred books.

We seek Allah’s protection from such deviation.

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<sup>67</sup> Matthew 20:20

## Chapter

In the Gospel of Matthew, chapter twenty one, we read [the following passage where] he mentions: As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, “Go to the village ahead of you, and at once you will find a donkey tied there, with her colt by her. Untie them and bring them to me. If anyone says anything to you, tell him that the Lord needs them, and he will send them right away.” This took place to fulfill what was spoken through the prophet: “Say to the Daughter of Zion, ‘See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.’” The disciples went and did as Jesus had instructed them. They brought the donkey and the colt, placed their cloaks on them, and Jesus sat on them.<sup>68</sup>

And in chapter eleven of the Gospel of Mark it is said: As they approached Jerusalem and came to Bethphage and Bethany at the mount of Olives, Jesus sent two of his disciples, saying to them, “Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, ‘Why are you doing this?’ tell him, ‘The Lord needs it and will send it back here shortly.’” They went and found a colt outside in the street, tied at a doorway. As they untied it, some people standing there asked, “What are you doing, untying that colt?” They answered as Jesus had told them to, and the people let them go. When they brought the colt to Jesus and threw their cloaks over it, he sat on it.<sup>69</sup>

Abu Muhammad said: These two narratives contradict each other. Matthew informs us that Jesus entered Jerusalem riding a she-ass, while Mark that he came into Jerusalem riding on a colt. Matthew also uses this event as a testimony to the fulfillment of Zechariah's prophesied that the King of the Jews or Jerusalem would enter Jerusalem riding an ass. But the event that allegedly fulfilled the prophecy did in fact fail to happen. Besides the fact that Jesus was not the king of the Jews or of Jerusalem, it is also inconceivable that no one before Jesus had entered Jerusalem riding on an ass. It failed on both counts. Thus the words of their own mouths proclaim them liars.

A number of explanations have been advanced to account for this. One of our friends, al-Husayn ibn Baqi, (God have mercy upon him!) had already discussed this narrative and its contradiction with one of the Christian scholars, who explained to him that “by the parent animal it was meant Torah and the colt stood for the New Testament”.

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<sup>68</sup> Matthew 21: 1-7

<sup>69</sup> Mark 11: 1-7

This is complete mockery and disgrace to Jesus Christ and the Bible.

## Chapter

In the twenty-second chapter of the Gospel of Matthew the Messiah said to his disciples: “At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven”.<sup>70</sup>

And in the twenty-sixth chapter of the Gospel of Matthew and the twelfth chapter of the Gospel of Mark the Messiah said to them at the night he was arrested: “I tell you the truth, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God.”<sup>71</sup>

And in the fourteenth chapter of the Gospel of Luke the Messiah said to the twelve disciples: “You are those who have stood by me in my trials. And I confer on you a kingdom, just as my Father conferred one on me, so that you may eat and drink at my table in my kingdom and sit on thrones, judging the twelve tribes of Israel.”<sup>72</sup>

Abu Muhammad said: There is an obvious contradiction in these passages in the descriptions of the hereafter which indicates the lack of integrity in the Gospels. In Matthew it is said that there is neither marrying nor giving in marriage, but that men will be angels (and this would imply that there was no eating or drinking), and yet it is still claimed that Jesus would eat of the bread again and drink it new with the disciples, and they will eat from his table in his Father’s kingdom. It should be noted, that when Christ was raised to life he ate food. Luke’s Gospel makes it very clear that after his resurrection, Jesus appears to the disciples and “they gave him a piece of broiled fish, and he took it and ate it in their presence”.

Moreover, if they claim that Allah has taken unto himself a son, then it is quite possible for Allah to enable men to take women to wife in Paradise. Sometimes their scriptures report the angels of God eating with Abraham and Lot, that other times their deity, after the resurrection, is shown eating broiled fish, while the people in Paradise are reported to be deprived of the blessings of God.

There is also the problem of the conferment of authority of binding and loosing to the disciples as recorded in the Gospel of Luke, where Jesus is reported as bequeathing the kingdom of judgment to the twelve, Judas Iscariot included, over the twelve tribes of Israel. Such a promise made by Jesus, especially to

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<sup>70</sup> Matthew 22

<sup>71</sup> Matthew 26, Mark 12

<sup>72</sup> Luke 14



someone like Judas Iscariot, is repugnant to all common sense morality. Moreover, such a promise hardly squares with Matthew's account and its parallels, which point out the wretched destiny of Judas. Now, Judas, who betrayed him, must be considered innocent, since this privileged is granted to him and the promise of the keys was given to all congregations of believers who share in the confession that Jesus is the Christ. But it cannot be true, in a deep sense, since Jesus has upbraided him, as it is written concerning him: "But woe to that man who betrays the Son of Man! It would be better for him if he had not been born."

Attribution of both these conflicting statements to Jesus charges him to be a liar or a deceiver. Hence, one of these statements is a lie against Jesus forged by the evangelists.

## Chapter

In the Gospel of Matthew, chapter twenty-two, we read [the following passage where] he mentions: While the Pharisees were gathered together, Jesus asked them, "What do you think about the Christ? Whose son is he?" "The son of David," they replied. He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says, 'The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet."' If then David calls him 'Lord,' how can he be his son?" No one could say a word in reply.<sup>73</sup>

Abu Muhammad said: The Christ is certainly true in his statement and he categorically denies that he is David's son but the strange thing is that the Christians, who claim themselves to be followers of Jesus, neither deny Jesus' denial to be the son of David nor refrain from attributing to him descent from David as maintained in all the gospels.

## Chapter

In another place in the Gospel of Matthew Jesus says: "All ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven".<sup>74</sup>

Abu Muhammad said: This historical record tells us two important things about the corruption of the text. First: Jesus is very clear in Matthew when he says, "All ye are brethren," which implies that God is the Father of the disciples and so Christ should not be particularized as His Son. He makes no secret of

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<sup>73</sup> Matthew 22:41-46

confessing that “the Father is greater than I”. Thus he teaches the disciples to pray only: “Our Father who is in heaven” but not “Our Father and Son of God”.

Similarly in Matthew, Jesus says, “Call no man your father upon the earth”. In this passage Jesus commanded his disciples not to call one upon earth, their father, yet the Christians actually do call men their fathers, and the Gospels in fact call Simon the son of James; Jacob and John the sons of Zebedee; and Jude and James the sons of the Joseph; and so infringe the law of Christ in this place.

## **Chapter**

And in chapter twenty-four of the Bible’s book of Matthew the Messiah said to his disciples: “Pray that your flight may not be in winter or on a Sabbath.”<sup>75</sup>

Abu Muhammad said: This is very plain words from the Bible which implies that Jesus had never intended to relax the Torah law, let alone abolish it, either for himself or for his followers, till the end of the world. This is an evident statement that observing the Sabbath was binding upon them till the end of their affairs, but they [i.e. the Christians] do not observe the Sabbath and thus go against the command of Jesus.

## **Beware of False Prophet**

## **Chapter**

In this same chapter, in verse 24, Jesus said, “For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.”<sup>76</sup>

And in chapter eleven of the Gospel of Mark, Jesus forewarned his disciples: “For false Christs and false prophets will appear and perform signs and miracles to deceive the elect-if that were possible.”<sup>77</sup>

Abu Muhammad said: The Torah also expresses its warning not to listen to the false prophet who comes with miraculous signs and mesmerizing oratory. It simply warns us, “If a prophet, or one who foretells by dreams, appears among you and announces to you a miraculous sign or wonder, and if the sign or wonder of which he has spoken takes place, and he says, “Let us follow other gods” (gods

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<sup>75</sup> Matthew 24:20

<sup>76</sup> Matthew 24:24

<sup>77</sup> Luke 13:22

you have not known) “and let us worship them,” you must not listen to the words of that prophet or dreamer.<sup>78</sup>

It is also reported in the Torah: When Moses threw down his staff and it became a snake, Pharaoh’s magicians did likewise. They also emulated his feat of turning water into blood and bringing swarms of frogs from the Nile.

Many Christians believe that miracles can be performed by the magicians and saints. The condition which they attach with them is that miracles prove a man to be a prophet, when he at the same time claims to be so, for the true prophet can perform them as opposed to the false ones. This is an argument without any proof. If that were the case, how can we tell which miracles, signs and wonders are of God? If the false Prophets and anti-Christ, and likewise the magicians, can work the same miracles and show similar signs and wonders, then there is no criterion left for humankind to distinguish between truth and falsehood. To see false Prophets and magicians working the same miracles as those performed by the true Prophets results in confusion of the truth with falsehood, and there remains no way to distinguish the true from the false.

This is corruption and falsification of reality, a denial of necessary truth, and a rejection of the senses. These are not the teachings of Jesus or Moses. Rather these are the words of someone who is a Hindu (Barahmi) or a Manichaeon or someone who neither believes in the prophethood of Moses and Jesus nor subscribes to the true criterion of prophecy.

The argument proceeds on the grounds that one who is not a prophet cannot work a miracle to establish a claim that he is one. As we have already said, miracles cannot be performed by a liar, but can only be done by the prophets, whom God has meant for this purpose.

If they say, “Your learned men describe the deeds of the Antichrist who will emerge and demonstrates miracles.”

We shall reply that: “This is the wicked invention of an unbeliever who wishes to discredit all prophecies. This compelling figure’s emergence will be in accordance with the work of Satan and demonstrated in false miracles. No matter how dazzling his acts may be, they are total deception.”

It is handed down from Mughira b. Shu’ba (may God bless him) that he asked Allah’s Messenger (may peace be upon him) about *Dajjal* and the Messenger of Allah said, “He should not be a source of worry to you for he would not be able to do any harm to you. Mughira further asked: Allah’s Messenger, it is alleged that he would have along with him (abundance of) food and water.

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<sup>78</sup> Deuteronomy 13:1

Thereupon the Messenger of Allah said: He would be very insignificant in the eye of Allah (even) with all this.<sup>79</sup>

And he also said: “The false Christ is a juggler”. We take refuge with Allah, and may He protect us from desertion!

## Chapter

Later in the same chapter Jesus declared: “No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.”<sup>80</sup> And in the thirteenth chapter of the Gospel of Mark the Messiah said: “Heaven and earth will pass away, but my words will never pass away. No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.”<sup>81</sup>

Abu Muhammad said: These texts imply that Christ was other than God. We are informed in these texts that ‘the Father’ knows something of which ‘the Son’ has no knowledge. The text of the gospels clearly states that even ‘the Son’ does not know ‘that day and the hour of the end of time.’ Only ‘the Father’ knows it. By this we know by necessity that ‘the Son’ is other than ‘the Father’. If one knows something of which the other has no knowledge, then it follows from it that the two are different from each other. Still taking both of them as deities results in association of others with God (*shirk*). Reason negates there being two deities, one less than the other. Thus it becomes necessarily clear that the one that is deficient in knowledge is a creature and is dependent on God.

## Abjuration of Jesus’ Disciples

### Chapter

In the Gospel of Matthew, chapter twenty-six and verse twenty-four, it says: Jesus told Peter at the night he was arrested: “I tell you the truth, this very night, before the rooster crows, you will disown me three times.” But Peter declared, “Even if I have to die with you, I will never disown you.”<sup>82</sup>

And in the Gospel of Mark, chapter fourteen, it says: Then Jesus said to Peter: “I tell you the truth, today-yes, tonight-before the rooster crows twice you

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<sup>79</sup> *Sahih Muslim*, Book 41, Number 7020.

<sup>80</sup> Matthew 24:36

<sup>81</sup> Mark 13:31-32

<sup>82</sup> Matthew 26:24

yourself will disown me three times.” But Peter insisted emphatically, “Even if I have to die with you, I will never disown you.”<sup>83</sup>

And in the Gospel of Luke, chapter twenty-two, we read: Jesus said, “I tell you, Peter, before the rooster crows today; you will deny three times that you know me.”<sup>84</sup>

And in the thirteenth chapter of the Gospel of John, the Messiah said to Peter: I tell you the truth, before the rooster crows, you will disown me three times!<sup>85</sup>

The Gospels tell a different story on Peter’s triple denial of Jesus and the crowing of a rooster. Matthew, Luke and John all quoted Jesus as saying that Peter would deny him three times before the rooster crowed. After the third denial actually took place, these three writers recorded that Jesus’ prophecy was fulfilled exactly the way he said it would be. Matthew, Luke, and John all indicated that Peter denied Jesus three times before the rooster crowed. Mark’s account, however, says otherwise. He recorded Jesus’ prophecy as follows: “Assuredly, I say to you that today, even this night, before the rooster crows twice, you will deny me three times.” Following Peter’s first denial of Jesus, we learn that he “went out on the porch, and a rooster crowed.”<sup>86</sup> After Peter’s third denial of Jesus, the rooster crowed “a second time”. Then Peter called to mind the word that Jesus had said to him, “Before the rooster crows twice, you will deny me three times.”<sup>87</sup>

Mark differs from the other writers in that he specifies the rooster crowed once after Peter’s first denial and again after his third denial. If Mark is right in stating that the cock crowed twice after Peter’s third denial, then Matthew, Luke, and John are wrong who agree on the report that the cock crowed for the first time after Peter had denied Jesus three times. If they are right in their reports about the denials of Peter, then Mark is wrong and lies against Jesus. If both the contradictory reports are somehow true, then Jesus was wrong in his prophecies and foretold two contradictory things that can never materialize, and, hence, had falsified one.

The character of Peter portrayed in these reports also makes him neither worthy of being a true disciple nor a trustworthy transmitter of a religious tradition. Peter’s reliability would be seriously doubted since he had repeatedly denied knowing Jesus just a couple of days earlier, after he had promised Jesus he would be loyal. Three different times he was asked if he was a follower of Jesus and three times he denied that he was. In Mark’s and Matthew’s version not

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<sup>83</sup> Mark: 14:27

<sup>84</sup> Luke: 22:31

<sup>85</sup> John 13: 26-28

<sup>86</sup> Mark 14:68

<sup>87</sup> Mark 14:72

only did he deny Jesus, he swore an oath against him. Shouldn't these blatant acts of apostasy and denial have given ample grounds for Peter's summarily dismissal from the movement as well as disqualifying him from receiving the inheritance of the kingdom of Heaven and from ever being forgiven in accordance with scripture? In fact, Peter's public denial of Jesus might even qualify him as the Antichrist according to John, bringing him into the curse of God by his denial and disbelief of prophet and charged of blaspheming mockery with a prophecy.

How then can Christians believe in him that had such a character to be infallible and claim of apostle? How much more, when he was given the keys of the kingdom that qualify him to represent God's authority on earth? Such absurdity is sufficient proof for all the blunders and ridiculous untruth and forgeries in the Bible.

And we seek refuge with Allah from being forsaken.

In chapter twenty-seven of the Gospel of Matthew, it says: As they were going out, they met a man from Cyrene, and they forced him to carry the cross.<sup>88</sup>

It is also said in chapter fifteen of the Gospel of Mark: A certain man from Cyrene, Simon, the father of Alexander and Rufus, was passing by on his way in from the country, and they forced him to carry the cross.<sup>89</sup>

And in chapter twenty-three of the Gospel of Luke it says: as they led him away, they seized Simon from Cyrene, who was on his way in from the country, and put the cross on him and made him carry it behind Jesus.<sup>90</sup>

And in the Gospel of John, chapter fourteen, it says: Carrying his own cross, he went out to the place of the skull.<sup>91</sup>

The narratives are not at all in agreement on the reports in regard to the carrying of the cross. Matthew, Mark, and Luke agree that it was Simon the Cyrenian who was forced to carry Jesus' cross. John reports that "he went out, bearing his own cross". Several Christian scholars with whom I have been in dialogue have said that the cross being too long to be carried by one person, was carried by both Jesus and Simon. Such a suggestion not only lacks any evidence, but it is contrary to the literal interpretation of the text. However, it might be that both of them had carried the cross, each one for some distance.

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<sup>88</sup> Matthew 27:32

<sup>89</sup> Mark 15:11

<sup>90</sup> Luke 23:26

<sup>91</sup> John 19:17

## **The Account of the Crucifixion as it is Given in the Gospel**

### **Chapter**

In the Gospel of Matthew, chapter twenty-seven, it says, “The two robbers were crucified with Jesus, one on his right and on his left. Those who passed by hurled insults at him, shaking their heads and saying, “You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!”<sup>92</sup>

And it is said in the Gospel of Mark chapter thirteen: They crucified two robbers with him, one on his right and one on his left. Those who passed by hurled insults at him.<sup>93</sup>

And in chapter twenty-three of the Book of Luke, it says: One of the criminals who hung there hurled insults at him: “Aren’t you the Christ? Save yourself and us!”. But the other criminal rebuked him. “Don’t you fear God,” he said, “since you are under the same sentence? We are punished justly, for we are getting what our deeds deserve. But this man has done nothing wrong.” Then he said, “Jesus, remember me when you come into your kingdom.” Jesus answered him, ‘I tell you the truth, today you will be with me in paradise.’<sup>94</sup>

Abu Muhammad said: Biblical account of the crucifixion contained many inconsistencies and obvious contradictions, Matthew and Mark agree that both the robbers reviled Jesus. On the other hand, Luke informs that one of the robbers derided Jesus while the other rebuked his fellow robber and that he requested Jesus to remember him in his kingly power and, in turn, received the good news of paradise. There is definitely a disagreement here. One of the two reports must necessarily be false.

Some Christian scholars have expressed opinions that both robbers first reviled Jesus, with one of them later believing in him. Such an interpretation of the event is a grotesque misreading of the gospel account. That assumption is not in the text, nor is it demanded by logic, nor is it taught in the rest of scripture. Hence, we must conclude that either Luke or the person who told him of the incident had lied. By the same token, if Luke's report is correct, then Matthew and Mark had lied.

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<sup>92</sup> Matthew 27:28

<sup>93</sup> Mark 15:27-32

<sup>94</sup> Luke 23:39-43

## **The Stories about Jesus Appearing to the Disciples after He Rose from the Dead**

### **Chapter**

In the Gospel of Matthew, chapter twenty-seven, it says: An evening having come, there came a rich man, from Arimathea, named Joseph, who also himself was discipled to Jesus. He having gone near to Pilate, asked for himself the body of Jesus; then Pilate commanded the body to be given back. And having taken the body, Joseph wrapped it in clean line, and laid it in his new tomb, that he hewed in the rock, and having rolled a great stone to the door of the tomb, he went away.<sup>95</sup>

And in chapter fifteen of the Gospel of Mark, it says: So as evening approached, Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph. So Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb.<sup>96</sup>

And in chapter twenty-three of the Gospel of Luke, it says: And a man named Joseph, who was a member of the Council, a good and righteous man. (He had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God; this man went to Pilate and asked for the body of Jesus. And he took it down and wrapped it in a linen cloth, and laid him in a tomb cut into the rock, where no one had ever lain. It was the preparation day, and the Sabbath was about to begin.<sup>97</sup>

And in the last chapter of the Gospel of John it says: And after this, Joseph of Arimathea – a disciple of Jesus, but secretly for fear of the Jews – asked Pilate to let him take away the body of Jesus. And Pilate granted him permission. So he came and took away his body. And Nicodemus also, who first had come to Jesus by night, came bringing a mixture of myrrh and aloes, [weighing] about a hundred pounds. So they took Jesus' body and bound it in linen cloths with the spices (aromatics), as is the Jews' customary way to prepare for burial. Now there was a garden in the place where he was crucified, and in the garden a new tomb, in which no one had ever [yet] been laid. So there, because of the Jewish day of Preparation [and] since the tomb was near by, they laid Jesus.<sup>98</sup>

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<sup>95</sup> Matthew 27:57

<sup>96</sup> Mark 15:41

<sup>97</sup> Luke 23:50

<sup>98</sup> John 19:38



In the same chapter of his book, Matthew states: After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men. The angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: ‘He has risen from the dead and is going ahead of you into Galilee. There you will see him.’ Now I have told you.” So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. Suddenly Jesus met them. “Greetings,” he said. They came to him, clasped his feet and worshiped him. Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.”

While the women were on their way, some of the guards went into the city and reported to the chief priests everything that had happened. When the chief priests had met with the elders and devised a plan, they gave the soldiers a large sum of money, telling them, “You are to say, ‘His disciples came during the night and stole him away while we were asleep.’ So the soldiers took the money and did as they were instructed. And this story has been widely circulated among the Jews to this very day. Then the eleven disciples went to Galilee, to the mountain where Jesus had told them to go. When they saw him, they worshipped him; but some doubted.”<sup>99</sup>

And it is said in the Gospel of Mark: When the Sabbath was over, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might go to anoint Jesus’ body. Very early on the first day of the week, just after sunrise, they were on their way to the tomb and they asked each other, “Who will roll the stone away from the entrance of the tomb?” But when they looked up, they saw that the stone, which was very large, had been rolled away. As they entered the tomb, they saw a young man dressed in a white robe sitting on the right side, and they were alarmed. “Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you.’ When Jesus rose early on the first day of the week, he appeared first to Mary Magdalene. She went and told those who had been with him, but they did not believe her. Afterward Jesus appeared in a different form to two of them while they were walking in the country. These returned and reported it to the rest; but they did not believe them either. Later Jesus appeared to the Eleven as they were eating; he rebuked them

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<sup>99</sup> Matthew 28:17

for their lack of faith and their stubborn refusal to believe those who had seen him after he had risen.<sup>100</sup>

Elsewhere in the gospel, Luke says with reference to Jesus' resurrection: On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb. They found the stone rolled away from the tomb, but when they entered, they did not find the body of the Lord Jesus. While they were wondering about this, suddenly two men in clothes that gleamed like lightning stood beside them. The men said to them, "Why do you look for the living among the dead? He is not here; he has risen! When they came back from the tomb, they told all these things to the Eleven and to all the others. But they did not believe them. Peter, however, got up and ran to the tomb. Bending over, he saw the strips of linen lying by themselves, and he went away, wondering to himself what had happened.

Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. As they talked and discussed with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him; until he disappeared from their sight. They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together. Then the two told what had happened on the way, and how Jesus was recognized by them when he broke the bread. While they were still talking about this, Jesus himself stood among them and said to them, "Peace be with you." They were startled and frightened, thinking they saw a ghost. He said to them, "Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have." He asked them, "Do you have anything here to eat?" They gave him a piece of broiled fish, and he took it and ate in their presence. When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven.<sup>101</sup>

And in the Gospel of John, it says: Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance. So she came running to Simon Peter and the other disciple (John), the one Jesus loved and said, "They have taken the Lord out of the tomb, and we don't know where they have put him!" So Peter and the other disciple started for the tomb. They looked in at the strips of linen lying there. Then the disciples went back to their homes, but Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two angels in white, seated there. They asked her, "Woman, who is it you are looking for?" thinking he was the gardener, she said, "Sir, if you have carried him away, tell

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<sup>100</sup> Mark 16:1-14

<sup>101</sup> Luke 24:1-51

me where you have put him.” Jesus said to her, “Mary.” She turned toward him and cried out in Aramaic, “Rabboni!” (which means Teacher). Jesus said, “Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers tell them, ‘I am returning to my Father and your Father, to my God and your God.’” Mary Magdalene went to the disciples with the news.

When the disciples were together, Jesus came and stood among them and said, “Peace be with you!” After he said this, he showed them his hands and side. Now Thomas (called Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him the news. But he said to them, “Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe it.” A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, “Peace be with you!” Then he said to Thomas, “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe.” Thomas said to him, “My Lord and my God!” Afterward Jesus appeared again to his disciples, by the Sea of Tiberias. Simon Peter, Thomas, Nathanael from Cana in Galilee, the sons of Zebedee, and two other disciples were together. They going out to fish and got into the boat.<sup>102</sup>

Abu Muhammad said: These are the four passages just as you see them. This part exposes the inconsistencies in the four gospels with regard to the resurrection accounts. Matthew records that both Mary Magdalene and another Mary came to the grave on late Saturday night, before dawn on Sunday after the Sabbath, and they both found that he had already risen. Mark reports that Mary Magdalene and the other Mary, mother of James and Salome, went to the grave on Sunday when the sun had risen. There is a contradiction as regards their arrival at the grave. Who arrived or went there? Whether Mary Magdalene went alone, or Mary and the other Mary went, or both of the Marys, with some other woman? Matthew says that both Mary Magdalene and the other Mary saw that an angel descended from the heaven and rolled the stones away, that there was an earthquake, that the guard fainted, and that the angel told the women that Jesus had already risen. On the contrary, Luke tells us that the women found that the stones had already rolled away and that the two men in white clothes standing there told them that Jesus had already risen.

John reports that Mary Magdalene alone came to the tomb, found that the stone had already rolled away, did not see anyone there, returned frightened and informed Simon and John (the narrator of the story) about it. They both rushed to the grave and, finding no one there, returned. There, Mary Magdalene found Jesus standing before her. He greeted her, and told her about his resurrection.

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<sup>102</sup> John 20:1-24. 21:1-3

Matthew reports that both the Marys came to the disciples and told them what Jesus had instructed (i.e., their meeting him in Galilee) and, that taking her to be truthful, they went to Galilee where they gathered together with him. Mark says that Jesus appeared to Mary Magdalene, and she informed the disciples who did not believe her. Then he appeared to the two, and they informed the disciples but they did not believe in the woman's report and Peter himself went to the grave and found no one there. He (Jesus) came down to them in Jerusalem. They all saw him then, and he ate broiled fish with them. John says that he appeared to the ten first, excluding Thomas, and later appeared to them all, including Thomas.

Abu Muhammad said: Such great divergences in reporting one historical event, demonstrates without doubt that its reporters were without any integrity. Rather, they were liars who had no concern for keeping the truth, whether in their oral report or in their written report.

Moreover, Christ at his first appearance to them upbraided them with their unbelief and hardness of heart because they believe not them which had seen him after he was risen. How then is it sensible to accept any religious tradition from such characters or how can it be legitimate to believe that the Lord gives them the keys of heaven and the authority of binding and loosing?

These passages also give a strong witness to the story of Mary and the disciples of Jesus observing the Sabbath and abstaining from work on that day, waiting to embalm the dead body, for which purpose Mary Magdalene was the first to go out. How then could we reconcile the new law with the Christian's keeping the Sabbath and other Jewish customs? This is revealed in the action of the disciples after the crucifixion; and in the embalming of Christ purposed by the women who were bringing spices to the tomb. All this shows that the writers of the Gospels and their followers, Christians, do not adhere to the religion of Jesus nor of his true followers, they rather follow another religion.

And Praise be to God, the Cherisher and Sustainer of the Worlds!

## **It is Very Hard for a Rich Man to Enter Heaven**

### **Chapter**

And in the tenth chapter of the Gospel of Mark the Messiah said to his disciples: “It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God”.<sup>103</sup>

Abu Muhammad said: This is a plain word of Jesus who says that accumulating wealth is against what he teaches, and against what it means to live a selfless, sacrificial life for Messiah. But many Christians, in fact, had ignored Christ’s teaching about temporal wealth. We know that there were many that corrupted the service of their Lord; they which are gorgeously appalled and live delicately in luxury. We never meet in life people who are more avaricious than the Christian clergy; who seem to be so interested in collecting money and keeping it without either spending some of it or donating some of it. The ecclesiastics are in all respects covetous and miserly; who accepted the mounting offers of earthly riches. The above statement testifies to their greed, their lust for money, and their craving to hoard of wealth

According to this statement of their Lord, they will never enter the kingdom of God till the camel goes through the eye of the needle. This, by Allah, is true, and for this I am among the witnesses against them.

## **Selling One’s Soul to God**

### **Chapter**

And in chapter ten of the Gospel of Mark Peter said to Jesus, “We have left everything to follow you!” “I tell you the truth,” Jesus replied, “no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age (homes, brothers, sisters, mothers, children and fields - and with them, persecutions) and in the age to come, eternal life”.<sup>104</sup>

Abu Muhammad said: This is a terrible lie and deception that has been preached in all of the Gospels and the very reason they don’t understand his sayings. If all these bounties were accorded in this world to begin with, then why had they to part with them afterward? In fact the rewards promised therein were never granted to the disciples and that history has given a lie to such promises.

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<sup>103</sup> Mark 10: 25

<sup>104</sup> Mark 10: 28

## **On the Inconsistencies of the Four Gospels**

### **Chapter**

It is written in Gospel of Mark, chapter ten: A man ran up to Jesus and fell on his knees before him. “Good teacher,” he asked. “Why do you call me good?” Jesus answered. “No one is good - except God alone.”<sup>105</sup>

And in the tenth chapter of the Gospel of John, Jesus declared: “I am the good shepherd.”<sup>106</sup>

We have in these passages two contradictory statement between the conception of Jesus as the good Lord, and as something else. Jesus denies for himself the adjective ‘the good’ (“*al-Salih*”) in Mark, but claims it for himself in John. All this points to distortions and alterations effected by the evangelists, since it is inconceivable that the Gospel should have contradictions coming from God or His prophet.

## **Jesus’ Original Gospel has been Lost**

### **Chapter**

And in the sixteenth chapter of the Gospel of Mark the Messiah said to his disciples, “Go unto the entire world and preach the Gospel to the whole creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; they will pick up snakes with their hands; and when they drink deadly poison, it will not hurt them at all; they will place their hands on sick people, and they will get well.”<sup>107</sup>

Abu Muhammad said: Two important points need to be made about this passage. First, the commission to proclaim the greatest news in heaven or earth was given to the disciples. At the commissioning of the twelve Jesus said: “Go ye into all the world and preach the Gospel”. Now, it is very clear from the above verse in Mark that the “*Injil*” that Jesus gave them to preach was one Gospel and not the Four Gospels that the Christians now regard as their scripture. It is the single Gospel which, Islam teaches, was revealed to Jesus, and which he taught. The Four Gospels were composed decades after Jesus’ departure. These are

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<sup>105</sup> Mark 10: 17

<sup>106</sup> John 10:11

<sup>107</sup> Mark 16: 15

historical works composed by their writers. The Gospels bear clear testimony to this. It can truly be said that so. This proves nothing either way.

There are similar conflicts found in the gospels about the ‘greater works’ which Christ is said to have promised to his disciples. Jesus in John chapter fourteen and Mark chapter sixteen said: “Verily, verily, I say unto you, he that believeth in me, the works that I do shall he also; and greater works than these shall he do; because I go unto my Father.” This passage clearly shows that Jesus’ true followers should be able to routinely perform the following tricks: cast out devils, speak in tongues, take up serpents, drink poisons without harm, and cure the sick by touching them and many other of Jesus’ “works”. Curiously I have yet to see a Christian that can do any of the above on demand. This contradiction evidently demonstrates either that Jesus’ prediction turned out to be false or that the evangelists attributed false prophecies to Jesus. The latter is surely the case.

## Chapter

The following verses remarked: After the Lord Jesus had spoken to them, he was taken up into heaven and he sat at the right hand of God.<sup>108</sup>

Abu Muhammad said: This is foolish atheism. A Lord, dies – and amazingly a Lord sits on the right hand of Allah and there are then two Lords and two Gods. One of them is superior to the other because the one at whose right hand the other sits must be greater than the one who sits at the right hand of the other. There can be no doubt about it. We seek Allah’s protection from such deviation.

## Chapter

Luke says in the prologue to his Gospel, ‘Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.’<sup>109</sup>

It is obvious that the Bible plainly says that he [Luke] is from beginning to end no more than the compiler and arranger of documents which he found in

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<sup>108</sup> Mark 16:19

<sup>109</sup> Luke 1:1-4

existence. It plainly declares that this Gospel is a compilation. This should be obvious to us all.

## **Christians have Tampered with the Gospel**

### **Chapter**

And in the first chapter of the Gospel of Luke - the historically and precisely third Gospel of the Messiah, it is written: In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendent of Aaron. Both of them were upright in the sight of God, observing all the Lord's commandments and regulations blamelessly. But they had no children, because Elizabeth was barren; and they were both well along in years. After a long story, an angel of the Lord appeared to Zechariah and said: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John."<sup>110</sup>

Luke proceeds with an account of the birth of Jesus: In the sixth month, God sent the angel Gabriel to Nazareth, a town in Galilee, to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. The angel went to her and said, "Hail, you who are highly favored! The Lord is with you." He announced to her that she was to be the mother of the promised Messiah by conceiving him through the Holy Spirit, the power of the Most High. Among other things he said, "Even Elizabeth your relative is going to have a child in her old age, and she who was said to be barren is in her six month."<sup>111</sup>

In these passages, we are told that Mary and her cousin Elizabeth were from the tribe of Levi, and were Levites (not then, children of David, which would have required them to be from the tribe of Judah). Elizabeth was a descendant of Aaron of Levite, and Mary, the mother of Jesus was her cousin. All Christians believe she was of the line of David, but since Elizabeth was Aaronic and the relative of Mary, Mary herself must have been of the line of Aaron. According to Christian source, the Messiah must be descended on his father's side from King David. They are of one mind in appealing to the texts of Matthew and Luke as proof of the Davidic descent of Christ, and in all the Gospels they called him the son of David. Yet, how could Jesus meet this requirement since his genealogies in Matthew and Luke show he descended from David through Joseph, who was

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<sup>110</sup> Luke 1:5-8

<sup>111</sup> Luke 1: 36



not his natural father because of the Virgin Birth. Hence, this prophecy could not have been fulfilled.

In many parts of the Book it was said: “The Lord God will give him the throne of his father David”. Even the blind man did cry out to Christ “O son of David,”. Jesus offered no denial when others identified him as the Messiah and successor of King David; and in Mark his opponents accused him of such a claim, and he is recorded at least twice as asserting it himself directly.

But in the Gospel of Matthew we are told that Christ not the son of David, but rather that Christ was the literal son of God, and was born of a virgin, points made in both the story of the virgin birth of Christ, and then again in a parable denying that Christ was the son of David later in the manuscripts. Christian claims that Jesus was the product of a virgin birth, he had no father – and thus could not have possibly fulfilled the Messianic requirement of being descended on his father’s side from King David. The Jews were in expectation of one who would come of David’s line, yet Christ was not the son of David, whereas Christians trace his descent from David to Joseph. Christians use to verify Jesus as the Messiah, yet clearly fail.

And we seek Allah’s security from it.

## **Chapter**

In Luke’s Gospel, chapter two, it is written: “When the parents brought in the child Jesus to do for him what the custom of the Law required, Simeon took him in his arms”.

In the latter part of the chapter: “Every year his parents went to Jerusalem for the Feast of the Passover. When he was twelve years old, they went up to the Feast, according to the custom. After the Feast was over, while his parents were returning home, the boy Jesus stayed behind in Jerusalem, but they were unaware of it. Thinking he was in their company, they traveled on for a day. Then they began looking for him among their relatives and friends. When they did not find him, they went back to Jerusalem to look for him. After three days they found him in the temple courts, sitting among the teachers, listening to them and asking them questions. Everyone who heard him was amazed at his understanding and his answers. When his parents saw him, they were astonished. His mother said to him, “Son, why have you treated us like this? Your father and I have been anxiously searching for you.” “Why were you searching for me?” He asked. “Didn’t you know I had to be in my Father’s house?” But they did not understand

what he was saying to them. Then he went down to Nazareth with them and was obedient to them.<sup>112</sup>

Abu Muhammad said: There are many instances in which the Bible recounts scriptural events in books that are not parallels. These texts create confusion because of the widespread belief among biblical Christians that Jesus' father was Joseph, but the Gospels deny it, claiming that Jesus was the product of a virgin birth, making him more than a man. No more compelling proofs of forgery in a document can well be than the glaring contradictions between two parts of the text.

First, Luke informs us that when Joseph and Mary brought Jesus to the temple to be circumcised, "his father and his mother marveled at what was said about him". Luke does not add the words adoptive, foster, or legal. He simply calls Joseph "his father". The same Luke who had written about the Virgin Birth now calls Joseph the father of Jesus.

Second, when Mary and Joseph turned back to Jerusalem looking for Jesus and found him in the temple questioning the doctors of the law, Mary asked, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously". It is certain here that Mary is using the word father to refer to Joseph and not heavenly father; all of which convincingly proves that Joseph and Mary were and knew themselves to be, in the natural sense of the words, the parents of Jesus.

This is far different from Qur'anic narrative about the birth of Jesus - which falsehood cannot come to it from before it or behind it - and this truth is clear from what is said in Sura Maryam: "Then We sent to her Our angel, and he appeared before her as a man in all respects. She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah." He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son." She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?" He said: "So (it will be): thy Lord saith, "That is easy for me: and (We wish) to appoint him as a sign unto men and a mercy from Us": It is a matter (so) decreed." So she conceived him, and she retired with him to a remote place. And the pains of childbirth drove her to the trunk of a palm tree: She cried (in her anguish): "Ah! Would that I had died before this! Would that I had been a thing forgotten and out of sight! But (a voice) cried to her from beneath the (palm tree): "Grieve not! For thy Lord hath provided a rivulet beneath thee; "And shake towards thyself the trunk of the palm tree; it will let fall fresh ripe dates upon thee. "So eat and drink and cool (thine) eye. And if thou dost see any man,

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<sup>112</sup> Luke 2: 25-30

say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into no talk with any human being.' At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! Truly an amazing thing hast thou brought! "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!" But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?" He said: "I am indeed a servant of Allah: he hath given me revelation and made me a prophet; "and he hath made me blessed wheresoever I be, and hath enjoined on me prayer and charity as long as I live".<sup>113</sup>

Abu Muhammad said: This was the truth behind the story of Jesus' birth. There are no parallels to this story in the Bible. Jesus' miracle of speaking from the cradle proves that Mary was a virgin. There can be no doubt as to the Church's teaching and as to the existence of an early Christian tradition maintaining the perpetual virginity of Mary. In marked contrast with this their scriptures and traditions ascribe a human father and relatives to Jesus. To think of Mary living with Joseph for more than thirteen years in the same house without having any marital relations raises another problem. And in such circumstances how could it be plain and unmistakable to the people of that time that Christ had been born without a human father? If Joseph actually married Mary after her conception and lived with her, then most people would naturally attribute the birth of Christ to their marital relations.

Another unfortunate thing is that the record says that Christ had four brothers and sisters beside, although except for Mary, Joseph is not known to have had any other wife. If that is so then Mary had either produced her son either out of fornication or from a legal marriage. That is an impossibility. From the New Testament, however, there is no reason to think anything but that Jesus and his brothers and sisters were children of Joseph and Mary. Based on this scriptural difference we are on solid ground to maintain that Christians have been fooled by the lies of the doctrines, because they have been deceived in their religion by the Jews.

And we take refuge with Allah from being abandoned.

## Chapter

Luke in his Gospel records the story of Jesus when he met his people who all testified about him, and wondered at the gracious words which proceeded out of his mouth, and they said, "Isn't this Joseph's son?" they asked. Jesus said to them, "Surely you will quote this proverb to me: 'Physician, heal yourself! Do

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<sup>113</sup> *Qur'an* 19:17-31

here in your hometown what we have heard that you did in Capernaum.’ “I tell you the truth,” he continued, “no prophet is accepted in his hometown.”<sup>114</sup>

Abu Muhammad said: There are three great faulty discovered in these passages:

First: Christ said that he was the son of Joseph. Doesn’t that contradict what Jesus always said about his God, and the “Father which is in Heaven”?

Second: Here is a clear admission of Christians that Jesus did not produce miracles in fronts of crowds, but conceals his miracles and secret works.

Third: This message is truly the message of Christ. He confessed that he was a prophet when he quoted, “A prophet has no honor in his own country”. There is in this verse a clear proof that God withdrew his *Injil* except for leaving some verses extant which were to be an evidence against their fabrication.

All praise is due to Allah, the Lord of the Worlds.

## Chapter

And in the twelfth chapter of the Gospel of Luke the Messiah said to his disciples: “And everyone who speaks a word against the Son of Man will be forgiven, but anyone who blasphemes against the Holy Spirit will not be forgiven”.<sup>115</sup>

Abu Muhammad said: This passage clearly demonstrates that the ‘Son of Man’ is different from and other than the ‘Holy Spirit’. Since speaking against one is forgiven, while speaking against the other is not, it becomes evident that the one is different from the other. Now, if Jesus is the ‘Son of Man’, then he is not the ‘Holy Spirit’, and vice versa. If Jesus still is taken to be both the ‘Son of Man’ and the ‘Holy Spirit’, then it implies that Jesus lied when he made this statement.

Prophet is beyond breaking his promise, and neither Allah says anything untrue. It is therefore obvious that the compiler of the New Testament is a great liar and rogue.

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<sup>114</sup> Luke 4: 22-25

<sup>115</sup> Luke 12:10

## Chapter

And in chapter twenty-three of the Gospel of Luke it says: When they came to the place called the Skull, there they crucified him, along with the criminals - one on his right, the other on his left. Jesus said, "Father, forgive them, for they do not know what they are doing".<sup>116</sup>

Abu Muhammad said: This section contains two repugnant statements that is manifest to all. We ask them firstly, in their view is Christ God or not? If Christ is God how came he to pray? Did he pray to himself? Why does a deity make a request to another deity to forgive his executioners? This is otherness and differentiation between the deities, and the Christians do not believe in such a thing. If Jesus requested their forgiveness from himself, this is folly. Moreover, and despite all this, the gospels also claim that God had handed over all authority to Jesus, who has power to forgive whomsoever he wants.

There is the further question whether the prayer was accepted or not, and if so how people so guilty could possibly be forgiven? Jesus prayed to God for the Jews forgiveness. Christians should either admit that Jesus' prayer in this respect was not accepted and hence their mistreatment of the Jews remains valid, or that their practice of persecuting the Jews throughout history has been in violation of Jesus' teachings.

Some would argue that Muslims themselves say that Allah invites men to faith and yet they have not accepted it. By way of defense I would reply: Yes, they were disobedient and wicked and Allah never intended them to believe, he only expressed his authority in command.

## Chapter

In the twenty-fourth chapter of the Gospel of Luke it says: As they talked and discussed these things with each other, Jesus himself came up and walked along with them; but they were kept from recognizing him. He asked them, "What are you discussing together as you walk along?" They stood still, their faces downcast. One of them, named Cleopas, asked him, "Are you only a visitor to Jerusalem and do not know the things that have happened there in these days?" "What things?" he asked. "About Jesus of Nazareth," they replied. "He was a prophet, powerful in word and deed before God and all the people.

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<sup>116</sup> Luke 23: 23-24

The chief priests and our rulers handed him over to be sentenced to death, and they crucified him; but we had hoped that he was the one who was going to redeem Israel. And what is more, it is the third day since all this took place. In addition, some of our women amazed us. They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive. Then some of our companions went to the tomb and found it just as the women had said, but him they did not see." He said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?"<sup>117</sup>

Abu Muhammad said: It is very clear from the above verse in Luke that Jesus sees himself as human albeit bestowed with authority from God, and thus is other than God. It clearly shows that Jesus really was a true prophet. It is affirmed here that the disciples themselves knew Jesus as a prophet: "Jesus of Nazareth, who was a prophet mighty" in that this statement of the two disciples on their way to Emmaus was not refuted by Jesus. Rather, they describe Jesus unambiguously as a human prophet.

But after all these clear proofs and convincing evidences Christians fail to understand him. They had seen countless signs of his prophethood but insisted on disbelieving.

If only this miserable people had resorted to their own intelligence and abstained from their erroneous whims, they would have learned that they had strayed from the highway of rectitude and missed the path of truth in several respects. Allah is sufficient for us and He is an excellent Protector!

## Chapter

And in the Gospel of Matthew, Mark and Luke it says: "Before they seized him Jesus fell with his face to the ground and prayed, 'My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will', <sup>118</sup> Luke adds in his account: "An angel from heaven appeared to him and strengthened him. And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground."<sup>119</sup>

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<sup>117</sup> Luke 23:12-27

<sup>118</sup> Matthew 27: 45-50

<sup>119</sup> Luke 23: 44

And in the Gospel of Matthew and Mark: Jesus cried out in a loud voice, “My God, my God, why have you forsaken me?”<sup>120</sup>

Abu Muhammad said: O people what a calamity is this for the character of a deity or God? Does God need an angel to comfort Him? Does God pray to be kept away from death? Does God sweat because of the hardship he suffers when He is certain that death is all too imminent? Or when He must face His fatal end? Does God abandon God? Is this not absurd?

If the Christians say that all these things pertain to humanity, the reply should be given, “You say that Christ did all these things although you assert that he is two natures, and the Jacobite sect says one, but you all say that the divinity and the humanity are united and so you say that half Christ did this and half did that.” Your proof only demonstrates ignorance and lies.

## Chapter

And in the first chapter of the Gospel of John it says: “In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made. In him was life, and that life was the light of men.”<sup>121</sup>

This passage contains an atrocity which surpasses all the preceding one; a thing which makes the flesh creep of those endowed with reason. It says in this passage that “the Word was with God, and the Word was a God.” We say that this is illogical. How the Word can be with God though it is God? God was therefore with himself!

In the same opening verse of his Gospel John further declared that: “And what was created is life in it” (i.e., in the Word). It would mean that Allah’s life was created, if this were true, and then it would follow, since Christians say that the Holy Spirit is the life of God, that the Holy Spirit is created. Yet this is in opposition to all that Christians say.

And in another place John mentions: “The Word was God and the Word became flesh”. If the Word was God and the Word became flesh, then God became flesh. God became human. If that is the case, what makes God divine? This is of course a blatant lie. God is highly Exalted above such inanities!

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<sup>120</sup> Mark 15: 33-36

<sup>121</sup> John 1: 1-5

## Chapter

John goes on to mention more of what the Messiah said and did, saying: “He was in the world, and though the world was made through him, the world did not recognize him”.<sup>122</sup>

Abu Muhammad said: This passage contains an atrocity which surpasses all the preceding one; how could the word be in the world and the world be created by him? It is not possible that the world could be made for his sake, for if he was God then he created the world. If it is, however, that the world was made on his account and yet he did not make it, then he was nothing but an instrument by which the world was created. Allah is beyond the need of any means or instrument to make anything. God says in the Quran: “Verily when He intends a thing, His Command is, “Be”, and it is!”.<sup>123</sup>

How also is it possible to reconcile the statement that the world was made by means of Christ with his words, “I create and my Father creates. If I do not do what my Father does, then do not believe on me.” Here Jesus shows that he and the Father, that is, Almighty God, must be two distinct entities, for how else could there truly be a creator, since Jesus had a God, his father, he could not at the same time be that God.

God be exalted that he is described as a creature and originated. Such statement is nothing but a lie in the Bible.

## Christians Claim to be God’s Children

## Chapter

In this same chapter, the Messiah said to them: “Yet to all who received him, to those who believed in his name, he gave the right to become children of God - children born not of natural descent, nor of human decision or a husband’s will, but born of God. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth”.<sup>124</sup>

Abu Muhammad said: This passage contains some statements of atheism less credible than the routing or vanishing away of the mountains. May Allah preserve us.

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<sup>122</sup> John 1:6-11

<sup>123</sup> *Qur’an* 36: 86

<sup>124</sup> John 1:11-14



If the Christians claim that the sonship of Jesus with God in the New Testament should be understood as being the sameness of substance, then all Christians should be the son of God, enjoying the same substance as Him, for John narrated whoever believes in Him would be given the power to become the sons of God. If those who believe are God's sons then what superiority has Christ over all Christians?

There is another problem in John's message, as he put this succinctly in the prologue to his gospel: "But as many as received him, to them he gave the right to become God's children, to those who believe in His name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God".

If this birth is not by the will of the flesh or of human seed but of God, how then was John born of Zebedee and his wife? If it is replied that this is a metaphor, then why should it not be the case with Christ also? If the word became flesh and the word was God, did God become flesh and blood? This is impossible in itself. If the Eternal Word is Life, and Light and eternal Glory, and human are weak, and impotent and mortal flesh, then how can they ever become children of God? This is sheer madness; and making a mockery of the Gospel.

Allah is enough for us and He is all aware.

## Chapter

The next passage from the Gospel of John proclaims: "No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known".<sup>125</sup>

Abu Muhammad said: How could we compromise this passage with the saying they have said before: "The Word, who was with God and was God, became flesh and dwelt among them". If the Word was God and the Word became flesh, then God became flesh and dwell among the Christians. How then can "No man hath seen God at any time"?

And his sayings: "The only begotten Son, who is in the bosom of the Father, he has declared Him". This is conclusive evidence which indicates that the son is distinct person from the Father since God cannot be in His own bosom. But Christians are commanded to always refer to them as one God. Thus there have contradictory beliefs about God which is an absurdity without parallel.

May God protect us from such a calamity.

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<sup>125</sup> John 1:18

## **Chapter**

The Bible also pointed out a tradition in which John the Baptist denied that he was the Christ. This is found in chapter one of John's Gospel: "And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, and did not deny, but confessed, "I am not the Christ." And they asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No."<sup>126</sup>

Abu Muhammad said: This story is in obvious contradiction to the sayings of Jesus in the Gospel of Matthew and Mark which have been mentioned before: Christ said: "For all the Prophets and the Law prophesied until John". Christ also said that John the Baptist was "more than a prophet". One of these statements should necessarily be false. And since Jesus and John the Baptist cannot be liars, it is evident that the reporters of these statements should have fabricated lies.

## **Portrayal of Jesus in the New Testament**

### **Chapter**

At the end of the same chapter of John, it says: "The next day John saw Jesus coming toward him and said, "Look, the Lamb of God!"<sup>127</sup>

Abu Muhammad said: This passage shows the inconsistency of the Christian doctrine on Christ. John at the start of his Gospel, has the Baptist declare Jesus as the Lamb of God. While Jesus is presented as the Word of God, the Son of God, and God, here he has also become the Lamb of God. Thus a great absurdity follows from the things said, because a lamb can only be ascribed to the person who owns it, or to the person who eats it. This ludicrous baseless claim is, of course, utterly contrary to the accounts reported about his identity.

To find such stupid and careless statements in a supposedly divine book is something truly outrageous and only shows the corruption and lies in such book being falsely ascribes to Jesus.

We seek Allah's protection from such a deviation.

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<sup>126</sup> John 1:19-22

<sup>127</sup> John 1:29

## Chapter

Later in the same chapter the Gospel goes on to state the baptism of Jesus by John and declared him “Son of God”. The verse read: “And I have seen, and have borne witness that this is the Son of God.”<sup>128</sup>

Abu Muhammad said: I bear witness that this is a false charge and outright lies against Allah and His prophets. It would be absurd and impossible for God to have a son. Perish the wits of those who say God has a son! God is high above such impieties!

John’s witnesses bear false witness concerning Jesus, his messengership, and his purpose. Furthermore, in the John’s lie about Jesus being Son of God, he makes John the Baptist out to be a liar, because the Baptist gave Jesus the title scapegoat and Son of God. It would be sheer madness to understand the two kinds of thing as identical.

It is obvious to us now that the Bible is not a message of God which contains some erroneous passages and words, but it is of the status of an anti-scripture, “an accursed-book”, the product of Satanic inspiration.

## Christian Claim that God Gave Jesus all Authority in Heaven and on Earth

### Chapter

In the Gospel of John, chapter three, verse thirty-five, it states: In speaking of Jesus, John said: “The Father loves the Son and has placed everything in his hands”.<sup>129</sup>

And in the Gospel of John chapter five it says: “For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God”.<sup>130</sup>

After these verses John also mentions: “For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. Moreover, the Father judges no one, but has entrusted all judgment to the Son”.<sup>131</sup>

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<sup>128</sup> John 1:32-34

<sup>129</sup> John 3:35

<sup>130</sup> John 5: 16-18

<sup>131</sup> John 5: 16-18

Abu Muhammad said: - There is neither might nor power but with Allah - How could the tongue of any believer be at liberty to give an account of this most unfamous, foul and idiotic statement?

This is not only a great folly but also a great lie to God - that the Father is represented as giving everything into the charge of His Son, so freeing Himself from the burden and care of government. Such an abdication is only for earthly kings who have grown old and weak and who wish to take some relaxation.

By Allah, if we had not seen Christians we would not have credited that there could have been in the world any intelligence person who could entertain such madness.

And praise be to Allah Lord of the worlds.

## Chapter

And in the fifth chapter of the Gospel of John the Messiah said: “As the Father embraces life in Himself, so has He made His Son to be the possessor of life in himself and given to him the rule and made him the possessor of authority, dominion and life even as the Father has them, because He is the son of man”.<sup>132</sup>

Abu Muhammad said: Nothing could be more absurd than this saying that God should give authority to Christ because he is the son of man. It is inevitable that the one who gives authority is other than the one who receives it and thus it is proved that Christ is none other than a man.

## Chapter

And in this same chapter the Messiah said: “By myself I can do nothing; I judge only as I hear, and my judgment is just, for I seek not to please myself but him who sent me. If I testify about myself, my testimony is not valid. There is another who testifies in my favor, and I know that his testimony about me is valid”.<sup>133</sup>

And in the sixth chapter of the Gospel of John the Messiah said: “For I have come down from heaven not to do my will but to do the will of him who sent me”.<sup>134</sup>

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<sup>132</sup> John 5: 26-28

<sup>133</sup> John 5: 30-32

<sup>134</sup> John 6: 38-39

And in chapter seven of the Gospel of John the Messiah said, “My teaching is not my own. It comes from him who sent me”.<sup>135</sup>

And in chapter eleven of the Gospel of John, the Messiah said: “If you loved me, you would be glad that I am going to the Father; for the Father is greater than I”.<sup>136</sup>

Abu Muhammad said: What can be a clearer expression of Jesus' servitude and creatureliness than the import of these verses?

The verse already passed by the Gospel would impose that God stands no more as authority and judge but has entrusted all judgment to the Son, but in this verse Jesus clearly states that his mission is not that of judgment. Such a gross error could never be committed by a prophet, and certainly not by God.

We also find the very confusing statement of Jesus in these passages. In verse fourteen Christ says that “If I bear witness of myself, my witness is not true.” Then he said in the last part of chapter seven: “Even if I testify on my own behalf, my testimony is valid”. Marvel at this contradiction of scriptures. One passage saying that it was true and the other that if he testified of himself it would be untrue.

Likewise in the Gospel of John, chapter six, Jesus plainly makes the announcement of the Eucharist. Many of his disciples found this a hard saying and parted him; even the Bible says it's hard to understand his saying;<sup>137</sup> that on hearing Jesus talks about the Eucharist, his followers said, “This is a hard teaching. Who can accept it?” We seek God's decree, and all this shall be set forth at length in the appropriate chapters, God willing.

## **The Miracles of Jesus**

### **Chapter**

And in the sixth section of John's Gospel begins with chapter 6; verse 4, where it presents a story of Jesus displaying miracle of feeding the five thousands. John narrates: “After the feeding of five thousand people with five loaves of bread and two pieces of fish, when they had all had enough to eat and saw the miraculous sign that Jesus did, they began to say, “Surely this is the Prophet who is to come into the world.”<sup>138</sup>

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<sup>135</sup> John 7: 14-17

<sup>136</sup> John 14: 38

<sup>137</sup> John 6: 60

<sup>138</sup> John 6: 4-15

This account justifies their faith in Jesus and thus it is confirmed that he was a prophet as this passage described. It is conclusive evidence of the prophethood of Jesus and this is precisely what is in their Gospel.

## **Chapter**

In chapter six Jesus again here gives a lesson to his disciples with which are not easily to understand: “I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in him”.

John mentioned that on hearing it, many of his disciples said, “This is a hard teaching,” from this time many of his disciples turned back and no longer followed him.<sup>139</sup>

Abu Muhammad said: This report brought outright petrification to a number of those who had followed the Messiah. He was actually telling them that they had to eat his flesh, and unthinkable act! This is simply confusing and complicated sayings which obviously are intended to mislead Bible-adhering Christians. Far be it from a prophet from preaching such falsehoods. All these prove that the narrative in the Gospel is a fabrication and distortion of truth.

## **Chapter**

Chapter seven of the Bible’s book of John says: Jesus’ brothers said to him, “You ought to leave here and go to Judea, so that your disciples may see the miracles you do. No one who wants to become a public figure acts in secret. Since you are doing these things, show yourself to the world.” For even his own brothers did not believe in him.<sup>140</sup>

Abu Muhammad said: This passage shows that Jesus had no claim of miracle working power.

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<sup>139</sup> John 6: 41-67

<sup>140</sup> John 7: 3-5

## **Chapter**

Chapter eight of the Gospel of John presents a first-hand account of Jesus and his attitude to sexual sinners. John mentions: The teachers of the law and the Pharisees brought in a woman caught in adultery. But Jesus didn't condemn her and declared. "Go now and leave your life of sin."<sup>141</sup>

Abu Muhammad said: And they [the Christians] oppose this, so they charge the Messiah with falseness and injustice, otherwise they must admit themselves being prejudiced and unjust.

## **Chapter**

And in chapter eight of the Gospel of Matthew the Messiah said, "I pass judgment on no one. But if I do judge, my decisions are right, because I am not alone. I stand with the Father, who sent me. In your own Law, it is written that the testimony of two men is valid. I am one who testifies for myself; my other witness is the Father, who sent me."<sup>142</sup>

Abu Muhammad said: How can Christ's statement: "I judge no man" be reconciled with what has been said elsewhere about Allah committing all things into the authority of the Son? We learn in John that God abolicates all responsibility for judging. He turns it all over to Jesus. But Jesus emphatically says in John "I judge no man". Again in John Jesus also told his disciples not to judge. This is clearly a case of contradiction and lying, neither of which can be ascribed to God and His prophet.

## **The Upholding of the Fact that Jesus is an Apostle of God and His Messenger**

## **Chapter**

And in chapter eight of the Gospel of John the Messiah said to them: "I am a man who has told you the truth that I heard from God."<sup>143</sup>

This is one of many passages which stand as proof that the Messiah was a human prophet sent by God to do His Will. And that this is corroborated by the quotation of Isaiah in Matthew right before this, which reveals that Jesus came to

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<sup>141</sup> John 8: 3-12

<sup>142</sup> John 8: 16-19

<sup>143</sup> John 8: 40

fulfil what was spoken through him: “Here is my servant whom I have chosen, the one I love, in whom I delight.”<sup>144</sup> So God, speaking through the Prophet Isaiah, now boldly proclaims that Jesus, the sinless one, is truly a prophet mighty in deed and word before God and all the people and a servant of God.

## **Christ's Claim to be God**

### **Chapter**

And in the tenth chapter of the Gospel of John the Jews said to Jesus, “We are not stoning you for any of good deeds but for blasphemy, because you, a mere man, claim to be God.” Jesus answered them, “Is it not written in your Law, ‘I have said you are gods’? If he called them ‘gods,’ to whom the word of God came - and the Scripture cannot be broken - what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s son’? Do not believe me unless I do what my father does. But if I do it, even though you do not believe me, believe the miracles that you may know and understand that the Father is in me, and I in the Father.”<sup>145</sup>

And in the fourteenth chapter of the Gospel of John Philip said to Jesus, “Lord, show us the Father and that will be enough for us.” Jesus answered: “Don’t you know me, Philip, even after I have been among you such a long time? Anyone who has seen me has seen the Father. How can you say, ‘Show us the Father’? Don’t you believe that I am in the Father, and that the Father is in me?”<sup>146</sup>

These two opposing and contradictory statements would be clear evidence of textual tampering with the Bible. If seeing Jesus is seeing God (or the Father) because they are one and the same then how could Jesus tell people who were looking at him that they had never seen or heard God (the Father)? This stand in direct opposition to his statement in John. Jesus himself said to the crowd, “Ye have neither heard his voice at any time, nor seen his shape”.<sup>147</sup>

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<sup>144</sup> Matthew 12: 17-18

<sup>145</sup> John 10: 31-38

<sup>146</sup> John 14: 8-11

<sup>147</sup> John 5: 37



## Chapter

And in the eleventh chapter of the Gospel of John the Messiah said to his disciples, “I am in my Father, and you are in me, and I am in you.”<sup>148</sup>

Abu Muhammad said: If Jesus is in the Father and the Father is in him, and he is in the disciples, and the disciples are in him, then the logical corollary is that the Father is therefore in the disciples. If this is the case, what superiority would Jesus have over them? The disciples and Christ are therefore equal in their divine life and their communion and union with him. This is sheer confusion and delusion which is composed of lies attributed to Jesus, and of sayings that make no sense.

If God is in them in essence then they become a locus or subjectum for Him, and Allah becomes circumscribed (limited-within bounds), but this is only the quality of something created and originated. If God is in them by His government, then He is similarly in everything living or dead, in every inorganic substance and accident. This is such an extravagance as is not so much a subject of argument as of laughter. It is a plain blasphemy, and by which these people have been led into error.

## Chapter

And in the twelfth chapter of the Gospel of John the Messiah said to them, “I no longer call you servants, because a servant does not know his master’s business. Instead, I have called you friends.”<sup>149</sup>

And earlier in the same chapter Jesus is recorded as declaring: “I came from God. I came from the Father and entered the world; now I am leaving the world and going back to the Father.”<sup>150</sup>

This part shows the incoherence of Christian Trinitarian doctrine. One of these passages denotes that the disciples are freed from the service of God and become Christ’s brothers. Christ “came out from God,” and therefore the disciples must have done so too. By this group of sayings how has Christ any superiority to the disciples?

Furthermore, does the weasel who uttered this lie even know what an emanation means? He is at a loss to know what this “coming out from God”

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<sup>148</sup> John 14: 11

<sup>149</sup> John 15: 15-16

<sup>150</sup> John 16: 27-28

means, because “coming out” is an expression only used for material things, as a spring coming out of a mountain.

## **Jesus Brings Glory to God**

### **Chapter**

And in the seventeenth chapter of the John’s Gospel, verses one and two, it states: After Jesus said this, he looked toward heaven and prayed: “Father, the time has come. Glorify your Son, that your Son may glorify you”.<sup>151</sup> Later, he declared: “I have brought you glory on earth”.<sup>152</sup>

Abu Muhammad said: Christians have not been satisfied with saying that Christ is a prophet of God, and then attributing to him equality to God, but they say that Christ “ennobles” God. These people are making a mockery of religion.

Allah must have withdrawn His aid from them, so that they violate their own understanding by their wicked satanic thoughts and juggling, which were inspired by the devil, and which represent a tribulation which God never visited upon any but those who are led astray and cast out by the Most High.

Abu Muhammad said: In the tenth chapter of the Gospel of John the Messiah said: “I have authority to lay down my life, and I have authority to take it up again”.<sup>153</sup> How very remarkable! How he could breathe on his life as he lay dying?

Abu Muhammad said: There are seventy examples of contradiction and falseness drawn from the Gospels, despite the relatively small size of the Gospels. The whole Bible is filled with references to Jesus in one way or another. Thus sometimes they say of Christ that he is the Son of God, and sometimes son of Joseph, son of David, Son of Man; sometimes he is God the Preserver and Creator, sometimes Lamb of God; sometimes he is in Allah and sometimes Allah in him. Here he is in the disciples and there they are in him. He is at one time the power and knowledge of Allah and at another he is not the ruler over anyone and does not act of his own free will. Sometimes he is a prophet and servant of Allah; sometimes Allah gives him into the power of his enemies, and sometimes Allah abdicates his sovereignty in his favor and makes him the governor; He comes to

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<sup>151</sup> John 17: 1-2

<sup>152</sup> John 17:4

<sup>153</sup> John 10: 17-18

give glory to Allah, gives Peter the Keys of Heaven and makes his disciples authoritative in their jurisdiction in heaven and in earth.

He is sometimes hungry and seeks food, thirsty and drinks water, sweats from fear, curses a tree when he finds no figs to eat, is pusillanimous, rides on a donkey, is arrested, struck on the face and head with a stick, his skin is scratched off his face, and his back is beaten with stripes; evil people kill him, mock him, give him vinegar to drink mixed with aloes, and then he is crucified between two thieves, nails knocked into his hands and he dies and is buried. But afterwards he comes alive after his death, and then he has no care, but gathering his disciples together, asks for something to eat and is given bread and broiled fish to eat and honey to drink. Then he departed from them to what concerned him.

This is precisely what is in their Gospels; but they restricted themselves to the statement that he was God worthy of worship. They say that he was God, although they also assert that there is no God but Allah; and yet their Gospels imply that he was another God and even that he sat on Allah's right hand, and so is greater than He. He created as Allah created; he made to live as Allah made to live; and this leave us in no doubt that the Christians accept two Gods distinct and separate.

## **Concerning the Manifest Contradictions and Clear Falsehoods in the Books of the New Testaments Other than the Four Gospels**

### **Chapter**

Abu Muhammad said: John says in his first epistle: "Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is".<sup>154</sup>

Abu Muhammad said: What blaspheme is greater than this? Because they were God's Children in a special way, they were able to be like Him when He shall appear! (May He be exalted above this enormous blasphemy of theirs!).

And in the Book of Proclamation and Revelation John says: "I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest. His head and hair were white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars,

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<sup>154</sup> 1 John 3: 1-3

and out of his mouth came a sharp double-edged sword. His face was like the sun shining in all its brilliance. When I saw him, I fell at his feet as though dead. Then he placed his right hand on me and said: “Do not be afraid. I am the First and the Last”.<sup>155</sup>

And Peter wrote in his epistle: “But the day of the Lord will come like a thief”.<sup>156</sup> How ironic this word sounds. If such a remark could be so insulting to a man, how much more to the Lord of Glory! In fact it is theft from the Almighty God and is followed by a curse on them!

And in the epistle of Jude and James it says: “Jesus Christ our only Sovereign and Lord,” or again “God and Father of our Lord Jesus Christ.”<sup>157</sup> Such rejecters are beyond the reach of God’s spirit, for they have said many scandalous lies and slanders against God, claiming that God had a son as if it were an accepted fact, and this must be nearly the ultimate blasphemy.

And in Paul’s Letter to the Galatians, it says: “Mark my words! I, Paul tell you that if you let yourself be circumcised, Christ will be of no value to you at all. Again I declare to every man who lets himself be circumcised that he is obligated to obey the whole law”.<sup>158</sup> Paul appears to contradict himself here. He claims that those who are circumcised do not keep the law, while at the same time claiming that there is no law on circumcision. Those two codes are made obligatory, one for the circumcised, which is the Torah, but for the uncircumcised the Torah is not obligatory. All these stands in contradiction to the Torah’s covenant of circumcision because many of the Christians who live among Muslims still practise circumcision.

Paul also claims that the ministry of circumcision was given to Peter, yet he (i.e. Peter) persuades him to abolish circumcision. And that one party should preach circumcision and another not, which runs counter to the preaching of the gospel of the circumcision and this must have been a breach to the commandments. Comparing Paul’s various claims on circumcision the fallacy of the internal contradiction becomes evident – the disastrous consequences that support our allegation of widespread corruption and fabrication in the early church.

In Galatians Paul says that James the son of the carpenter was a hypocrite refraining from mixing with the Gentiles when Jews were present and that he,

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<sup>155</sup> Revelation 1: 12-18

<sup>156</sup> 2 Peter 3: 8-10

<sup>157</sup> James 1:2

<sup>158</sup> Galatians 5: 2

Paul, confronted him with this at Antioch and rebuked him for it.<sup>159</sup> Is it right to take one's religious practice from a deceitful hypocrite?

Paul also wrote in his Epistles: "Christ Jesus who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant".<sup>160</sup>

Has anything worse than this atheism or more nonsensical than this speech, or more ridiculous than this choice (i.e. Jesus' choice to renounce equality with God) ever been heard? Does a man humble and humiliate himself and endure every kind of tribulation for any other reason than to satisfy Allah?

To what high position did Christ aspire after being equal with God? Was it to supplant him when God abdicated His authority in his favour and when he glorified God as John says? [This is absurd] unless [Paul points to] the status which John describes in his Gospel – that is that Allah freed himself from the government of the world, giving it to Jesus, but Allah does not permit Jesus to assume [the government of the world]. God's curse and His wrath upon everyone who gives credence to any of these lies!

And this stinking corpse said, "Great sorrow and unceasing anguish in my heart. For I could wish that I myself were cursed and cut off from Christ".<sup>161</sup> Paul speaks here of his anguish that he would forfeit his personal relationship with Jesus on behalf of his people. Paul's foolish boasting of lies throw him into hopeless contradiction with himself – a deceiver who had nullified and contradicted the teachings of Jesus and mocked the Law of Moses. Here in Romans Paul is crystal clear that he is willing to be damned and banished from Christ. Paul the clear-cut hypocrite and evildoers themselves will be cut off from Christ and he would have the wish which he expresses.

In his other Epistles he speaks: "Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than man's wisdom, and the weakness of God is stronger than man's strength".<sup>162</sup>

How could Paul maintain such an unwavering confidence in the gospel despite it ridicule and scorn? This offensive claim of the divine fool and a

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<sup>159</sup> Galatians 2:11-13

<sup>160</sup> Philippians 2:21

<sup>161</sup> Romans 9:2

<sup>162</sup> 1 Corinthians 22-25

devastating assault on human pride and arrogance deceived ignorant people and those who are circumcised of the Jews and that this supports the idea that Paul received a bribe from the Jews to corrupt those who believed in Christ. And the result of saying that the greatest wisdom of man is foolishness to God is to be the forsaking of reason and what it necessitates and the quest of foolishness and making that into religion.

It is written in the books of the Christian: “That lying preaching in regard to religion does not last longer than thirty years”.<sup>163</sup>

Abu Muhammad said: If this is so, then, since the preaching of Islam has continued for about four hundred and forty years, there is no need for any proof of its truth, and Christians must either turn to this faith or confess Paul to be wrong.

One of the people who reverences Paul is John Chrysostom of Constantinople, who has said in his book that the tree from which Adam ate, and on account of which he was expelled from Eden, was the very fig tree which Christ cursed, and it was on a piece of wood from this same tree that Christ was crucified. Such erroneous myths now widespread in the world and speak by ignorance and foolish worshipper of Christians.

Christianity were the worst in their beliefs and are skeptical like the Polytheist. They are polytheist and infidels, praying to stone statues and trees. Moreover, they adore a piece of wood, i.e. the cross. In this, and in other ways, they are idolatrous. All Christians without exception make pictures (or sculptures) in their churches and will say that one is the picture (or form) of the Creator, another, of Christ, another of Mary, and others of Peter, Paul, the cross, Gabriel, Michael and Raphael; and then they bow to these forms with the obeisance of worship and they fast to it religiously (as a religious rite), although this is undoubtedly the worship of idols and sheer polytheism (*shirk*).

And they reject the worship of idols and then worship them, making the plea that they do not worship the idols themselves, but by them draw near to the possessor of the form.

One sign of Christian disobedience to Christ is in the change of the date of Easter (the Passover). They kept the Feast of the Passover when the Jews did until “five of their Patriarchs” abolished it and substituted for it their own festivals (*Id*) at the time at which they now celebrate it. How can what Christ and the disciples observed be now declared error and infidelity?

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<sup>163</sup> Galatians 3:17

This clearly violate their own professed doctrine of the church and blatant rejection of Jesus' message in the fixing of fasts such as Lent and Easter by the ecclesiastical authorities, with disregarding the Sabbath day and denying the teaching authority of the disciples. How then can any Christian persist in the ridiculous nature of this religion? How can it be believed that such people as this have preserved intact the pristine perfection of the revelation which God gave! Only an atheist could act in such a manner as this and it is from such people that the Christian have received their religion!

Another instance of the hallucination of the Christians, is their saying that, 'Christ came to bear our sorrows, and pains through his sufferings, and blot out our sins through his injuries (or sacrificial death). Which pain Jesus removed through his wounds, or how could the sins of the people be removed through the suffering of the Messiah? We see that Christians are subject to pain and sins like all people without any difference and exemption!

More horrendous than all of this is what they transmit on the authority of a large number of their rabbis - of the stories of the recovered relics and the finding of the "true cross" by Helena, the mother of Constantine. She said that she found the cross, the crown of thorns, the marks of the blood and the nails. This is incredible, seeing the length of time that had passed, and that the place where she found them had been out of the possession of her coreligionists for more than two hundred years.

Whom did she meet who told her that these were the things? Who was their custodian? Many influential kings were hanged on the cross and after a short period these crosses disappeared altogether. If this was so in the case of powerful, famous kings, some whose death we witnessed, how then could such an insignificant cross have been left in existence? There isn't a scrap of evidence for such a ridiculous story and it would be very misleading that people could be so easily fooled regarding this historic blunder and ridiculous legend.

Know that all miracle-claims of the New Testament which are attributed to the followers of Christ are merely myths and lies. These are only tales because no authentic report could have been given of them. From the assumption of Christ to the conversion of Paul they were scattered abroad, fled hither and thither, were slain, and practiced their religion in secret. Paul tells how he himself was five times beaten with thirty-nine stripes, stoned in a great assembly, escaped in a basket lowered from the walls of Damascus. Moreover these people pretended to be Jews and hence would not seek the publicity which miracle would give.

But miracle is not established until all the people hand it down from people who were immediate witnesses. The claims of the Christians with regard to the working of miracles is like the claim of the Manicheans for Mani's, which were done in secret. They are like the miracles which the Jews claim for their Rabbis, the followers of Hallaj of him, and what some of the Muslims claim for the mystics of Ibrahim bin Adham and the rest (grace and peace be theirs in abundance).

As we have explained earlier, the miracle is something that cannot conceivably be done by any human power or skill. It is an inimitable work that occurs only through God's intervention, His will, and His command, and it is only prophets upon whom this grace is bestowed. Even the prophet's miracles are not established except by traditional authority (*naql* and *riwaya*) and they are such as to compel belief from believers and unbelievers alike, unless they are at odds with their own senses and think themselves deceived and say that it is magic.

Christians are so darn stupid they trusted blindly to some church clergy and follow its tyrannical dictates. They are all ignorant, with the austerities which some Christians practice, such as becoming eunuchs and plucking out the eyes. To believe without evidence and demonstration is an act of ignorance and folly, just like the worship of blind and dumb slaves abounds in mistake and heresy. This is similar to the blind following of the polytheists, such as the Sabians and Manicheans, who follow the whims of those who innovated the heresies, and the Buddhist and Hindu atheists, some of them go entirely naked. They do it blindly by adhering to false doctrines and teachings.

No one could be more avaricious than the Christian clergy; they are covetous and miserly. It can be seen that Bishops, priests and "Catholicoi" are most wicked, adulterous, and avaricious, and if ignorant Christians have been so foolish and deluded to suffer martyrdom for their religion, so that memorials have been erected for them, Manicheans, Qarmatians and others have suffered in the same way; and worse than do the Christians.

For certainty, the truth are those values that are derived ultimately from Islam, that is established upon the reality of revealed truth – the truth of the guidance contained in the sayings and doings of the Prophet (peace be upon him) and in the way of the honored Companions who meticulously follow the practice and precedents set by the Prophet (peace be upon him).

Abu Muhammad said: There remain two objections raised by the Christians that deserve careful consideration and worth a mention here, God's Will.



First: They maintain that God (may His name be magnified) says in the Quran in reference to Christ: “Who will be my helpers to (the work of) Allah?” Said the disciples, “We are Allah’s helpers!” Then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed against their enemies, and they became the ones that prevailed.<sup>164</sup>

God spoke similarly in other passages: One time God said: “O Jesus, I am completing your term and raising you to myself and purifying you from the unbelievers, and setting your followers above the unbelievers, till the Day of Resurrection.”<sup>165</sup>

Abu Muhammad said: This is true, the Qur’an is right in describing the disciples as Jesus’ helpers, whom he called to follow him and help him in his works (which is never referred to by name in the Qur’an), unlike those of Peter, Matthew, John, James, and the rest, who are not of the *Hawariyyun*, or apostles mentioned in the Qur’an. For such men are false apostles, masquerading as apostles of Christ, deceitful workmen claiming to believe in the divinity of Christ, and telling all lies about him.

These are the true *Hawariyyun*, to whom the Qur’an gives a witness as Christ’s true believers, who would prevail over the unbelievers till the Day of Resurrection. Clearly, such apostles are not in the same category as Paul and the eleven, who were neither an apostle nor a follower of the Messiah, for such men are liars, believing in Jesus as God and the Son of God. May Allah be exalted above their blasphemy.

Second: They claim that it was mentioned in the Qur’an: “Thy Lord shall come with the angels, rank upon rank”.<sup>166</sup> And in other verse: “What can their expectation be but that Allah will comes to them in canopies of clouds, with angels”?<sup>167</sup> These passages assigns to God hands and feet, sitting on and descending from his throne. So isn’t this kind of the same case as the Christian Bible?

To this we would reply that: There is a difference as far as the East from the West between the story in the Christian scripture and that in the Qur’an. In regard to the Qur’anic account, without the trouble of resorting to any rationalizing interpretation (*ta’wil*) these words can be taken in their “literal” meaning. They are simply acts of God which He performs which are called “going,” “coming” and “descending,” acts which are not like the acts which men

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<sup>164</sup> *Qur’an* 61:14

<sup>165</sup> *Qur’an* 3:55

<sup>166</sup> *Qur’an* 89:22

<sup>167</sup> *Qur’an* 2:210

do but which are called by the same names. Its verses are clear and do not lend themselves to allegory or the like as is the case in the Old and New Testament's, which are in addition filled with interpolation, omission and lies.

And praise be to Allah, Lord of the worlds.

### **The Clarification of the Proof in the Refutation of Christians**

Abu Muhammad said: We shall now take up the question of the schisms and sects among Christ's followers, and some things in the Qur'an which the Christians urge us to criticize in the same manner as we have done things which are found in the Torah. Christians scholars refuting the status of the Qur'an as the inspired scripture by raising various objections, such as the question of the correct copying of the Qur'an when there are various readings, the handing down of the traditions about readings, as e.g., when 'Abdullah b. Mas'ud's copy of the Qur'an is different from the current one., the statement of some of the learned of Islam that 'Uthman cut out many correct readings, while yet it is said that the Qur'an was sent down with a fixed text, the questions about the differences which the Rawafid of the Shiites allege to have been perpetrated by Companions of the Prophet (peace be upon him) and the allegation of some Shiites who claim that the text of the Qur'an is corrupt and contains numerous interpolations and omissions.

As to the alleged differences these are not discrepancies in the readings, but something on which Muslims are agreed, i.e., all the different readings going back to the Prophet (peace be upon him) himself; they have been gathered, preserved and remembered and they are of a fixed number, neither more no less.

Those reading to which the Christians refer are dependent only on the companion or follower (*mawquf*). While Muslims respect and reverence these figures, they do not regard them as beyond illusion and error, or as guides to be followed blindly. What they transmitted of Prophet's words as witnesses who saw and heard him is acceptable, but it is not claimed that they were infallible, when they made pronouncements on the basis of personal opinion or speculation they offer readings which derive from the narrator's own views.

We do not accept that they are infallible, or free from mistake and phantasy (*wahm*) and what they say of themselves or by analogy we do not accept. But the difficulty is to distinguish what is due to their own fallibility and what not. However, if only you Christians would say the same about those rabbis and bishops who have intervened between you and the prophets, you too would have been guided, followers of the truth, and far from careless error. But you did not

do this, but followed blindly the people who have made a code (shari'a) for you. Christians fail to sift their authorities in this fashion.

As to Ibn Mas'ud's script being different from the current copies of the Qur'an, this is a lie. His reading is that of 'Asim and it is well known to all Muslims east and west, and Muslims read this also and other readings because all these are from Allah.

The charge against 'Uthman is untrue. There were so many Qur'ans in 'Uthman's day that even if he had wanted he would never have been able to do what was said.

Their claim that he cut six reading of the Qur'an is a clear and manifest lie against him which can be known conclusively from his record, that 'Uthman did not become Caliph but the Qur'an has reach as far as the last frontier of Islamic empire.

As to the Shi'a claim of distortions to the Quran and that substitution has occurred. God mercy! the Shi's are not Muslims. They are a sect that follows the path of the Jews and Christians in lying and infidelity. The view that the Qur'an has been altered is blatant Kufr and is a rejection of what the Messenger of Allah (peace be upon him) said. The consensus unambiguously rejects their authority, since they are not Muslims, but a sect which, arose 25 years after Prophet (peace be upon him) death, and which conspired against Islam. The Rawafid, they belong to widely different sects, and some of them express extreme views with which Muslims do not agree. In this way, we have the explanation of which can only be given in a later part of the book, God helping us!

Abu Muhammad said: When Prophet died (for whom may there be peace), in 632, the Islamic state in embryonic form, together with its allied tribes, controlled much of Arabia. After the death of the Prophet (peace be upon him) the people were one community, one in their religious practice, of one language, and there were great numbers of memorizers.

Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous islands of the Mediterranean Sea, Spain, and part of Gaul. His caliphate had been of a mere twenty-seven months duration, when Islam was making its triumphant march in the 8<sup>th</sup> Century after Christ. In this brief span, however, Abu Bakr (may Allah be pleased with him) had managed, by the grace of God, to strengthen and consolidate his community and the state, and to secure the Muslims against the perils which had threatened their existence. His contribution to the cause of Islam was the collection and compilation of the verses of Quran, after the battle of Yamama, from the existence of a number of codices of the Qur'an shortly after the death of the Prophet (peace be upon him), such as those of 'Abdullah ibn Mas'ud, Abu Musa, and Ubay b. Ka'b.

The Muslim community was now faced with an extremely serious problem. As the news of the Prophet's death spread, a number of tribes rebelled and refused to pay Zakat (poor-due); saying that this was due only to the Prophet (may Allah's blessings and peace be upon him).

At the same time a number of impostors claimed that the prophethood had passed to them after the Prophet Muhammad (may Allah bestow his mercy upon him) and they raised the standard of revolt. To make concessions to the Zakat evaders the revolting tribes attacked Medina but the Muslims were prepared. As Abu Bakr himself led the charge, forcing them to retreat. He then made a relentless war on the false claimants to prophethood, most of whom submitted and again professed Islam.

### **The Open Denunciation of the Adverse Critics of the *Rafidah***

Abu Muhammad - Allah may be pleased with him has said: There were four parties after Prophet's death: those who were steadfast in Islam, made no changes, and remained subject to Abu Bakr; there were some who would not pay *zakat* to Abu Bakr but were otherwise steadfast in Islam; the third party declared their apostasy, such as the companions of Talayha and Sajjah, but there were in every tribe those who contended against the apostates; and the fourth party consisted of those who deferred decision.

Abu Bakr sent eleven Muslim generals against eleven cities to fight the apostates. Many were forced to re-embrace Islam. Among those countries were Bahrain which was invaded by al-'Ala' ibn al-Hadrami, and Yemen which was attacked by Suwayd ibn Maqrin. Khalid ibn al-Walid (may God bless him and grant him peace) went to fight against Tulayha, the tribe of Bany Asad and its neighboring Arab tribes. The victories gained by Muslims in the wars of apostasy had one very significant result: These victories deterred anyone who intended to apostatize from Islam. In a year of so all these differences ceased. It was only an attack of Satan which, like a fire, blazed up fiercely for a time and then Allah put it out.

Under the second caliph 'Umar (may he have grace and peace in full measure) a phenomenal expansion began, which continued for about a hundred years. Westwards by that time the Muslims ruled most of Spain and the whole of North Africa from Morocco to Egypt. Northwards they occupied Syria and Damascus.

He had his successor, 'Uthman. (may Allah shower countless blessings to him) He allowed serious dissent to arise before being assassinated in dubious

circumstances in 656 AD. Unrest was encourage by quarrels over the Caliphate. The borders of the Arab states under the effect of military campaigns in the space of less than 12 years, the Muslims defeated the Berber, conquered Egypt, the Levant, Yemen, Iraq and most of the Maghreb, establishing a trans-continental empire that was to last uninterruptedly.

‘Ali (may Allah be pleased with him) it was who became the fourth Caliph, ruling for five years until 661 AD. In the meantime, the Muslims had become the masters of a sizeable empire-an entirely new situation. Under the fourth Caliph, the tensions and internal conflicts which arose from this sudden social transformation. Ali’s reign was a perpetual struggle between the various factions, developing into open civil war. The murder of ‘Ali brought the period of the orthodox Caliphs to an end.

The Rafidis, the extreme Shiite sect, for their part, follow the original supporters of ‘Ali in holding his authority and believed in his Imamate. They dispute the authority of the Qur’an as divine revelation and charged ‘Uthman (Allah bless him and give him peace) with having removed 500 verses from the Mushaf. Ali was at constant war with those Rafidi those who curse and insult the Sahabah, who denigrating and demolishing Islam. Thus, there were too many copies spread out all over the place so that it would be impossible for anyone to suppressed it.

Hassan, (may Allah the Exalted bestow His mercy upon him) succeeded ‘Ali as the fifth caliph, but surrendered his title to a rival who had threatened war. He reigned over all the Arabia, doing what was just and right for all his people, demonstrate justice and spread virtue. All praise is due to Allah alone, the Sustainer of the entire universe.

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